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## THE CELTIC ELEMENT IN THE DIALECTIC WORDS OF THE COUNTIES OF NORTH-AMPTON AND LEICESTER.

(Continued from p. 32.)

### ANGLO-CELTIC.

*Lace*, to beat (N.)

*Lowk*, to beat, to thrash (N.)

*Lag*, to loiter, to flag (N.); Sans. *laghu*, weak, mean; Prov. Sw. *lakk*, loose, limp

*Lair*, corn which is beaten down in one direction is said to be *laired* (N.)

*Lash*, juicy, rank (N.), S.; *lush*, id. (N.), S.

*Lathy*, thin, slender, as a lath of wood (N.); Du. *lat*, Germ. *latte*, lath

*Lawn*, *laund*, an open space in a chase or forest (N.); Fr. *lande*, a wide, untilled plain; Germ. *land*

### CELTIC.

W. *Ulachio*, to beat; *Ulach*, blade, stroke; Corn. *lace*, *lak*, to slap, to cudgel

W. *Ulag*, Corn. *lac*, loose, sluggish; W. *Ulaeu*, to become loose, to droop; Corn. *lacca*, to faint; Arm. *lug*, slow, lazy; Ir. Gael. *lag*, Manx, *lhag*, slack, loose

Ir. Gael. *lâr*, the ground; Manx, *laare*, ground, floor; W. *Ulawr*, Corn. *ler*, floor, ground, earth

Ir. Gael. *lua*, water; O. Ir. *lus*, gl. *ibhe*, drink, liquid (O. Ir. *Gl.*, 101); Ir. Gael. *luis*, drink; *lusach*, drinker

W. *Ulath*, rod, wand; Arm. *laz*, perche, long baton, gaule; Ir. *ladhar*, fork, prong; Sans. *latā*, branch<sup>1</sup>

W. *Ulan*, enclosure; *Ulawnt*, smooth, rising hill, lawn; Ir. Gael. *lann* for *land*, enclosure, house, church; Corn. *lawn*, clear, open; W. *Ulaned*, of a level and open surface; Arm. *lanou*, waste, level ground

The diphthongal sound which the vowel has taken in *lawn* is a Celtic usage. "A, when long, sounds like

<sup>1</sup> The Sans. *latā* means also a slender, graceful woman.

a in the English words *call, fall*." (O'Don., *Ir. Gram.*, p. 8.)

## ANGLO-CELTIC.

*Leam*, to drop or leap from the hull, as a ripe filbert or nut (N.), L.

*Leam*, a drain or water-course in the fenny districts (N.), S.

*Leech*, the cuticle or bark of mutton or beef which remains on the back or loins of an animal after it is skinned<sup>1</sup> (N.)

*Leuf*, the palm of the hand (N.), "a very old word" (Baker); O. N. *lumma*, magna et adunca manus

*Lick*, to beat (N.)

*Lovk*, id. (L.)

*Limb*, a virago, a termagant (N.)

*Limp*, flimsy of texture, as unstarched linen, or that has lost its stiffness (N.); O. N. *limpiar*, deficere; *limpa*, limpness, weakness (Skeat). Not in Halderson's or Egillson's Dictionary

*Listen*, to meditate. "What are you listening on?" (N.)

*Lob*, to hang down, to droop (N.); *looving*, roving idly about (N.)

*Loo ! loo ! loo !* a reiterated exclamation used to excite dogs to fight, or to urge greyhounds to the pursuit of a hare (N.); commonly *Eloo !* the hunter's cry

*Looby*, an awkward, clownish fellow (N.)

## CELTIC.

Ir. Gael. *leim*, a leap, a spring; Manx, *theim*, id.; W. *llam*, Corn. *lam*, a leap, a bound; in Corn. a slip, sliding

Ir. Gael. *lo, lua*, water; *leann*, liquid; *lean, leana*, a swampy meadow

W. *llych*, a covering; *llech*, a covert; *llech*, a flat surface, a flat stone; *llechfa*, lurking-place, covert; Ir. *leac*, a flat stone, a flake; to flay; Arm. *leach, liach*, a stone; Sans. *lekhana*, the bark of a plant

W. *llaw*, the hand, for *llav*; Corn. *luef, luf*; Arm. *lav, lao*; Ir. Gael. *lamh*; Manx, *laue*, id. Probably connected with Sans. *labh*, to take hold of; Gr. λαβ-ειν. See Fick<sup>3</sup>, i, 192

See *Lack*

W. *llym*, sharp, keen, severe; *llymin*, of a sharp or keen quality; Arm. *lemm* (for *lemb*?), sharp, keen, cutting

O. W. *llimp*, soft, smooth; W. *llipa, llibin*, soft, flaccid; *lleipr*, flaccid; Ir. Gael. *liomh*, to smooth; Ir. *limbron*, smooth; Sans. *lamb*, to fall, lie; *lambu*, hanging

Ir. *liseadh*, thinking, imagining; *lisim*, I think of, imagine; Sans. *las*, to do anything scientifically or skilfully (?)

Ir. Gael. *lúb*, to bend, bow down, incline, curve

W. *elu*, to go, to move; *eloch*, go ye! Arm. *elô*, a kind of poplar with very mobile leaves

W. *llob*, a dull fellow, blockhead

<sup>1</sup> It is a common direction of a butcher to his boy, when skinning a beast, "Take care you don't spoil the *leech*." The primary meaning seems to be that of covering. "En Haut Leon", says Pelletier, "on donne ce nom (*leach*) à certaines grandes pierres plates, un peu élevées de terre, sous lesquelles on peut être à couvert." Cf. Sans. *lip* (for *lik*?), to cover, spread over.

## ANGLO-CELTIC.

*Lush*, strong drink (L.); *lushy*, rather tipsy, fresh (N.)

*Mackled*, spotted (N.); Lat. *macula*, Fr. *macule*

*Macky*, neat, spruce, smart. "He's quite a *macky* little man (N.); Du. *mak*, tame, gentle

*Mag*, a penny (N.); *meg*, id. (Leeds); Fr. *mahon*, cuivre, medaille de cuivre (Roq.)

*Mag*, to prate, to chatter (N.); *mag-ging*, disputing (N.), S.; Fr. *moquer*, to deride

*Mammered*, perplexed, confused (N.), S.

*Mammoth*, to cut anything waste-fully into small pieces (N.)

*Maunder*, to mutter, to grumble (N.); *mant*, to stammer, to stutter (Lanc.)

*Maungin*, the same meaning as *maunder*; O. N. *möglá*, murmurare

*Methglin*, honey beer, made after the pure honey is extracted from the last crushing of the comb (N.), L.

*Midgerum*, fat, fat of the intestines (L.);<sup>1</sup> *midgerum* (Lanc.). Halliwell has *midgerim*. Cf. W. *rhim*, *rhimp*, rim, edge, limit

## CELTIC.

Ir. Gael. *luise*=*lusi*, drink, liquid; O. Ir. *lus*, gl. *ibhe*, drink (O. Ir. *Gl.*, 101); Ir. Gael. *lo*, *lua*, water; *laith*, liquid, milk, ale, strong drink

W. *macl*, *magl*, a spot, macula (Dav.); apparently in both senses, spot or mesh, for *magl* means a portion of land, as we say a spot of earth; Ir. *masla*, a spot, for *macla* (?) (Foley)

Ir. Gael. *mac*, clear, bright; Gael. *macabh*, a fair youth, an accomplished person; Sans. *makha*, cheerful, lively (Ved.)

Gael. *meachainn*=*mach-in*, a half-penny, gratuity to a servant, abatement of rent; Ir. *meachain*, an abatement; *meacan*=*mac-in*, hire, wages, reward; prim. money (?); Ir. Gael. *umha*, for *umhag* (?), copper. Cf. Sans. *ambaku*, id.

Ir. Gael. *mag*, to scoff, deride, jeer; Ir. *magar*, a word; *macha*, scold, termagant; Sans. *man'h*, to speak

Ir. Gael. *maoim*=*mami*, fear, alarm, surprise; *maom*, fear, terror; Manx, *moandagh*, dull, faltering; Sans. *manda*, id.

W. *man*, small, petty, fine; Ir. Gael. *min*, small; Manx, *minnig*, a pinch, a crumb; with the Celtic verbal suffix, -oc or -och

W. *mant*, jaw, mouth; *mantai* for *mantair*, a mumbler; Ir. *mant*, the gum; *muntair*, a lisper; *mantach*, lisping, mumbling; Gael. *mand*, a lisp, a stammer; *mantair*, stammerer; Manx, *moandagh*, to lisp, to stammer

W. *munigial*, to mutter, to murmur

W. *meddyglyn*, hydromel, a medicinal drink, from *meddyg*, physician; Lat. *medicus*, and *llyn*, prim. liquid

Ir. Gael. *meadhon*, middle, centre; *ramh-ar*, fat, gross, thick

<sup>1</sup> In the North the form is *mugerom*, from W. *móch*; Ir. Gael. *muc*, a pig, and *ramh-ar*, fat. *Midgerum* may be only a variation of *mugerom*.

*Miff*, offence, a slight fit of ill humour or peevishness (N.), L.; Prov. Germ. *muff*, sulky; *muffen*, to be sulky (Mahn)

{ *Minicking*, sickly, weakly (N.)

{ *Minikin*, small, delicate (N.)

{ *Minmocking*, affecting much delicacy, aping fine manners (N.)

*Moil*, to labour, to toil wearisomely (N.)

Ir. Gael. *miabhan* (*miv*), ill humour, a megrim

See *Mammoth*

Ir. Gael. *maol*; Manx, *meyl*, a servant; Arm. *mael*, servant d'armes; W. *mael*, work. Cf. Ir. Gael. *modh*, *mogh*, slave, labourer, which, with -al, become *modhal*, *moghal*, to act as a slave; a vowel-flanked *d* or *g* being often silent in Celtic, *g* being represented by *i*

From O. Fr. *moiller*, to wet, to moisten: the original meaning was to soften. (Skeat.)

*Mommed*, puzzled, perplexed, bewildered. "He was so mommed he couldn't speak" (N.), frightened (?)

See *Mammered*

*Mop*, a fair at which servants are hired (N.), L.; commonly a broom<sup>1</sup>

Gael. *mob*, anything rough, as tuft, mop, mob, disorder; *mobag*, a rough-haired girl; *mobainn*, to handle roughly; W. *mapwl*, a mop; Ir. *moipal*, id.; Gael. *moibeal*, a broom

*Mopus*, money. "Have you got any mopuses?" (N.) In Lincolnshire *mawpuses*

From *mag* (*q. v.*), a penny, which with the case-form becomes *mā-gas*, whence, by a regular Celtic variation, *māpas*, and afterwards *mawpas* and *mopus*

For the change from a primitive *c* (*k*) to *p*, see Kuhn's *Zeits*, viii, 35; for that of *ā* into *au* or *o*, see Zeuss<sup>2</sup>, 17, and O'Donovan's *Ir. Gram.*, 8. The ancient Britons had coined money in gold, silver, brass, and tin. Of this last form we have a reminiscence in the slang phrase, "How are you off for *tin*?" See Evans, *Coins of the Ancient Britons*, p. 123.

*Mort*, a great quantity or number (N.), L.; O. N. *margr*, multus

W. *mawr*, *mor*; Ir. Gael. *mór*, great, large, W.; W. *mawredd*, greatness; Ir. *moradh*, augmentation; Sans. *mahas*, greatness, abundance

*Moses*. To say *moses* is to make a matrimonial offer (N.)

W. *mawes*=*mōs*, pleasure, delight, pleasant, sweet; *mawsi*, to be sweet, give pleasure

<sup>1</sup> As meaning a broom, probably from O. Fr. *mappe*, napkin (Skeat).



## ANGLO-CELTIC.

*Mozy*, shaggy, covered with hair (N.), L.

*Mozy*, tainted, musty, beginning to decay (L.)

*Mudgins*, the fat about the intestines of a pig (L.)

## CELTIC.

Ir. Gael. *mosach*, rough, bristly

W. *mos*, stinking, rank; Arm. *moues*, humide, un peu mouillé

Ir. Gael. *muc*, W. *moch*, a pig; *cen*, cin (in comp. *gin*), a skin, a surface; Ir. Gael. (*s*)*gann*, a membrane

The *d* in *mudgins* seems only to strengthen the *g*, as we have *judge* from Fr. *juge*; but if it be organic, cf. Ir. *meath*, Sans. *mēda*, fat. In this case, however, it is difficult to account for the change of vowel. The final *s* denotes probably a case-form, *-ginis*.

*Mug*, the face. *Ugly-mug* is a common nick-name (L.)

Ir. *muig* (*mugi*), a surly face; Gael. (*s*)*muig*, a snout, (in derision) face; Sans. *mukha*, face

*Mug*, a cup for liquor (N.); Sw. *mugg*, a mug (Skeat). Not in Widegren or Dähnert

Ir. *mugan*, a mug; *mucog*, a cup, a hip (berry): Ir. *mogal*, *mogul*, a globe, a husk

*Muggy*, damp with warmth, hazy (N.); O. N. *mugga*, caligo pluvia v. *nivalis*

W. *muci*, fog; *mwg*, smoke; *mwygl*, sultry, tepid; Ir. *much*, smoke

*Muggy*, the white-throat, *Motacilla sylvia* (N.)

W. *much*, gloom; *muchiad*, darkening, blackening; *mwg*, Arm. *mōged*, smoke

Its general colour is a rusty gray with blackish wings.

*Mull*, to rub, to grind, as paint (L.); O. N. *mylia*, to bruise

W. *malu*, Arm. *mala*, to bruise, to grind

*Mullock*, dirt, rubbish, refuse, sweepings (N.); Du. *mollem*, *molm*, mouldering stuff

W. *mwlloch*, *mwllog* (*moolog*), refuse, sweepings, filth; *mwl*, chaff, refuse; Ir. Gael. *moll*, dust, refuse; *mollach*, rough, ragged; *mwlleach* = *mullec*, a puddle

*Mundle*, a wooden instrument used for washing potatoes, etc. (L.)

Primarily a mining term; W. *mun-dill*, a ladle, a stirrer; from *mwn*, ore, and *dilu*, to work

*Mungel*, to murmur (L.); O. N. *mūg-la*, to murmur

W. *mwngial*, to murmur

*Mungy*, sultry, hot

See *Muggy*

*Muntin*, the stone mullion of a window (N.)

W. *maen* = *mani*, stone, and *tyn*, stretched (?)

Prof. Skeat connects *mullion* with *munnon*, still used in Dorset, and the latter with Fr. *moignon*, a stump, the blunt end of a thing; but this will not explain the word *muntin*. The change of short *a* to *u* is common in Sanskrit and Celtic.

## ANGLO-CELTIC.

*Mupped*, crowded, inconvenienced for want of room (N.)

*Musk*. To send pigs to *musk* is to send them to pick up stray corn after harvest (N.) Prim. it meant to send them to the wood to pick up acorns; A.-S. *mæste*, food, acorns

*Nab*, the head (N.); *nob*, id. (N.); *nobby*, a lump of anything (N.); Du. *knop*, O. N. *knapp*, knob, globulus

*Nackling*, striking one hard substance against another (N.); A.-S. *cnucian*, to knock. "Borrowed from Celtic." (Skeat)

*Nan*, what did you say? (N.), S.

*Naunt*, to bridle up (L.)

*Nauntle*, to hold yourself erect (N.)

*Natty*, spruce, smart, neat (N.)

*Nit*, neat, handsome (L.); Prov.

Sw. *nytti*, pleasant, savoury, useful, from *nyota*, to be of use; Fr. *net*

*Neddy*, a simpleton (N.); sometimes

*noddy*, Fr. *naudin*, a simpleton

*Newk*, corner, angle (N.); O. N.

*hnocki*, a hook

*Nick!* *Nick!* the cry of a boy when obliged to leave a game<sup>2</sup> (N.)

*Nickled*, beaten down, as corn by a violent wind (N.)

*Nimm*, *nim*, to fidget. "Doont ye *nim* soo"; used of one playing the Devil's tattoo, tapping his foot, or swinging one leg over the other (L.)

*Noggin*, a short, thick lump (N.); a small drinking horn (N.); a small drinking vessel (L.); Germ. *knocken*, knot, bunch

*Nor*, than (N.)

*Nub*, a knob (N.)

*Nubbin*,<sup>3</sup> the stump or stock of a tree

## CELTIC.

See *Mop*

W., Corn. *mes*, acorns, food; Ir. Gael. *measg*=*masgi*, an acorn; *meas*, tree-fruit, especially acorns; Arm. *mesa*, garder les bestiaux au pâturage; rather, to feed them

W., Ir., *cnap*, knob, boss, a round thing; Ir. *cnáipín*, a lump of anything

Ir. *cnag*, Gael. *cnac*, to knock, crash; W. *cnoc*, a blow; *cnocellu*, to tap, to peck

W. *nan*, what now? Gael. *nann*, an interrogative particle<sup>1</sup>

W. *nauni*, to raise or hold up; uni-*awni*, to straighten

W. *nith*, clean, pure; Arm. *neat*=*nati*, neat, comely (net, propre); Lat. *nitidus*

Ir. Gael. *naoidhe*, babe, infant (?)

Ir. Gael. *niuc*=*nuki*, a corner

W. *nycha!* Lo! behold!

W. *cnic*, a rap, a blow; *cnicell*, a striker. See *Nackling*

W. *noyf*=*nem*, vivacity, animal spirits; *noyfo*, to grow lively or wanton; Arm. *ninva*, chagriner, s'inquieter, i.e., to be restless or uneasy

W. *cnwc*, lump, knob, boss; *cnycyn*, pron. *cnucyn*, a knob; Ir. Gael. *noigean*, *noigin*=*nogin*, a mug, a small cup: hence *nugget*, which has a Celtic suffix

O. W. *nor*, than; Arm. *na* for *nar*

W. *cnwb*, knob [*cnbybn*, pron. *cnubin*, a single knob]; Ir. Gael. *cnap*,

<sup>1</sup> See *Arch. Camb.*, April 1881, p. 96.

<sup>2</sup> A more common form is *nix*, but *nick* is nearer the W. *nycha*. The player calls upon his adversary to take notice that he is obliged to leave the game for a time. For *nix*, see *Arch. Camb.*, Jan. 1883, p. 11. Miss Baker thinks that St. Nicholas is appealed to, as he is the patron saint of boys.

<sup>3</sup> The form, *nubb-in*, is Celtic. It means a single lump. Cf. W. *heeg*,

## ANGLO-CELTIC.

after it has been cut down (L.); Germ. *knopf*, knob, button, head; Dan. *knap*, small ball, boss; Sw. *knubb*, a short block  
*Nuddle*, to nestle, to fondle (N.); Lat. *nidus*, nest

*Nunting*, curtailed in dimensions, so as to have an appearance of scantiness and meanness (N.); Prov. Sw. *nutta*, a little maid

*af*,<sup>2</sup> a fool, a blockhead (L.), a clownish rustic (Sal.); also *auf* in med. Eng.; A.-S. *ælf*, fairy, elf (Skeat)

*Ofsting*, a feeble, shuffling gait (N.); Du. *hobbelen*, to toss on the water, to stutter (Skeat)

*Omy*, mellow, applied to land (N.)

*Otchil*,<sup>3</sup> hole, lurking-place

*Pack*, heap, quantity, number. A genuine Celtic word. The Dan. *packe*, Germ. *pack*, are borrowed

*Pad*, a fox's foot, sporting term (N.), *v.* to travel on foot (N.); Lat. *pes* (*peds*), foot

*Pads*, *peds*, open panniers (N.)

## CELTIC.

knob, boss; *cnapan*, a small knob, hillock; W. *cnapan*, a round mass or knob

W. *nyth*, Corn. *noth*, Arm. *nyth*, Ir. *nead*, a nest; W. *nythu*, to form a nest, to nestle [*nythal*, pron. *nu-thal*, to nestle]; Sans. *nida*, nest, lair<sup>1</sup>

Ir. *nainan*, a dwarf (?); Lat. *nanus*

W. *df*, Ir. Gael. *omh* (*of*), raw, rude; am, *amh* (pron. *av*), fool, simpleton; Manx, *aw* (*av*), raw; *awane*, a silly fellow

W. *hobelu*, to hobble, to move as a bird, subsultare (Dav.); *hobel*, a bird

Ir. Gael. *omh*, *amh*, raw, unsodden; prim. moist, soft; W. *of*, raw; *of-aidd* for *omaid*, crumbling; *of-awd*, mouldering

W. *achel*, hole, hiding-place

Ir. Gael. *pac*, *paca*, pack, a mob; Arm. *pak*, assemblage of things; *paka*, to pack, also to seize; Sans. *pas*, to bind; *paksh*, to seize, take a part; *paksha*, side, troop, number of adherents

Ir. *patu*, W. *ped*, foot; Sans. *pad*, foot

Ir. *pata*, a vessel; *padhal*, pail, ewer; Sans. *patra*, vessel, jar; *puta*, cup, vessel

sedge; *hesgen*, a single rush; *caws*, cheese; *cosyn*, a single cheese; *plant*, children; *plenty*, a child.

<sup>1</sup> The Sanskrit *nida* is probably for *nista*=*ni sta*, for *stha*, to dwell. The W. *nyth* represents, then, an older *nista*, which became *nita*; and the vowel-flanked *t* becoming aspirated, *nytha*, *nyth*. The retention of the primitive *t* is an argument for the Aryan, not Roman, origin of the W. *nyth*; but the *y* must have changed to the *u* sound before the Saxon invasion.

<sup>2</sup> The changeling supposed to be left by fairies was puny and sickly; but in Lancashire and Shropshire the *oaf* was a large, heavy, coarse man, a "clownish rustic" in the language of Miss Jackson. He was certainly stupid, but clownishness was his chief feature. In *The Slang Dictionary* (1874) an *oaf* is said to be "a lumbering, awkward fellow". This describes the Lancashire, and I presume the Leicestershire, *oaf*.

<sup>3</sup> I find that this word is used in Nottinghamshire, a neighbouring county. It belongs, therefore, only presumably to Northamptonshire.

## ANGLO-CELTIC.

*Paddle*, a plough-spud to clean the plough (N.); Lat. *spatula*

*Paid*, beat. "I've paid him well" (N.)

*Pannel*, a pad with a ridge before and behind to carry calves (N.); Fr. *panneau*, a pannel; O. Fr. *pannel*

*Pattikeys*, the seed-vessels of the ash (N.)

{ *Peak*, *peaking*, weak, languid, nipped, sharp-featured (N.)

{ *Piked*, pointed, as a *piked* stick (N.); Fr. *pic*, a peak

*Peark*, said to be a var. of *peart*; but *peark* has more reference to form, and *peart* to speech, though not exclusively. To *perk* oneself up is to adorn (H.)

*Peart*, lively, brisk, impudent (L.)

*Peck*, to throw, to vomit (L.)

*Peggens*, children's teeth (N.)

{ *Pelt*, the skin of a slaughtered animal, esp. a sheep's skin (N.)

{ *Pilch*, a flannel wrapper; formerly a mantle made of skins (N.)

*Pendle-stone*, a name given by quarrymen to the upper course in a stone-pit (N.)

*Pevy*, to pelt. "He pevy'd him well" (N.)

## CELTIC.

Ir. Gael. *spadal*, a plough-staff; *spad*, a flap; W. *yspawd*, a blade; *yspoddol*, spatule

W. *pyyo*=*pēo*, to beat, to bang

W. *pannel*, a thick matting of straw, cushion of a pack-saddle; *pan*, down, fur; Arm. *pannel*, a cushion

W. *pitw*, small; *cae*, inclosure

W. *pig* (*pic*), a sharp point; Arm. *pik*, id.; Ir. Gael. *peac*, any sharp-pointed thing, a long tail

W. *perc*, trim, neat, compact; Arm. *pergen*, propre, net, pur, poli; W. *per*, sweet, pleasant

W. *pert*, smart, saucy, pert; *berth*, fair, neat; Arm. *pūt* for *purt*, sharp, biting

W. *picio*, to cast, to throw

W. *pegwn*, pin, spindle; *pegor*, peg, pivot; W. *pig*, Corn. *peg*, sharp point, prick

Ir. Gael. *peall* (for *pelta*?), skin, hide; Lat. *pellis*<sup>1</sup>

W. *pen*, head, top, summit; *lle*, place; *penlle*, the top-place, summit

W. *paflfo*, to bang, to buffet

The W. *paflfo* seems to be connected with the curious Northamptonshire word *peps*, to throw at, or rather to beat down, to cause to fall. A market-woman said, "I was obliged to get the plums before they were ripe, the boys *peps'd* 'em down so." A Greek scholar will be reminded of Gr. *πίπτω*, which Fick corrects with Sans. *pat*, to fall, descend. Cf. Sans. *pitsat* for *piptsat*, a desiderative form, but meaning "habitually falling down".

*Phillip*, the sparrow, *Fringilla domestica* (N.)

*Pick*, to throw, to cast (N.), L. See *Peck*

Arm. *filip*, passereau

W. *picio*, to throw, to fling

<sup>1</sup> The Latin *pellis* shows that the Prov. Sw. *pels*, skin, must be borrowed.

## ANGLO-CELTIC.

*Pick*, a sharp point, a prong (N.)  
*Picken*, to sharpen (N.); *peck*, short stubble (N.); Fr. *pic*, a peak;  
 O. N. *piikka*, A.-S. *pycan*, pun-  
 gere

*Piddle*, to trifle with one's food, eat daintily without appetite (L.), to do any light work (Glouc.)

*Piggin*, a small cylindrical vessel formed of staves, one longer than the rest serving as a handle (N.)

*Pightle*, *pittle*, a small inclosure at the back of a cottage (N.)

*Pike*, a piece of land running to a point (N.)

*Pikell*, a two-pronged fork (N.)

*Pile*, to take off the awns of thrashed barley (L., M., N.); *piles*, the awns of barley (N.); Fr. *peler*, to peel off; Prov. Sw. *pela*, to peel off (borrowed)

*Pill*, skin, bark; v. to peel (N.), L.

*Pingle*, a clump of trees or under-wood not large enough for a *spinney* (N.); *pungled*, shrivelled (N.)

*Pink*, *spink*, the chaffinch, *Tringilla caelebs* (N.), L.

*Pinnock*, to take out the feathers of a bird to prevent flight (N.)

*Pirl*, a term applied to a top when it revolves very rapidly. "It *pirls* well" (N.)

*Purl*, to bring the cotton from the back to the front of the knitting pin (N.)

*Pit*, a pond (L.); A.-S. *pytt*, pit, well; Lat. *puteus*, a well (Skeat)

## CELTIC.

W. *pic* (for *pic*), a sharp point; Ir. Gael. *peac*, id.; W. *picell*, dart, javelin; Arm. *pika*, piquer, percer; *pigel*, houe, hoyau

W. *pitw*, small, minute; Arm. *pitoul*, delicate

W. *picyn*, Ir. *pigin*, Manx, *piiggyn*, a wooden vessel with a handle, from *pic*, a sharp point

W. *pitw*, small; *lle*, in comp. *le*, place

See *Pick*

W. *pilio*, to strip, to make bare; Arm. *pila*, broyeur, frapper

W. *pil*, paring, rind

W. *pung*, mass, cluster (*pyngell*, little cluster); Sans. *punga*, *pūga*,<sup>1</sup> heap, mass, quantity

W. *pinc*, gay, fine; *pincyn*, what is gay or smart, a finch

A Celtic verbal form (see *Bommock*); W. *pin*, a pen, a stile; Ir. Gael. *pinne*, a peg; Manx, *pinn*, a stake, a pin of wood

Gael. *piurn*, a pirn, a reed to wind yarn on; *piridh*, top, whirligig; Corn. *pyr*, round; Ir. Gael. *piorra*, a squall; prim. a whirling wind<sup>2</sup>

Ir. Gael. *pit*, a hollow, a dyke; Manx, *pitt*, pudendum muliebne, a pit. Is the first meaning a hollow or water? Cf. Sans. *pīta*, soaked; *pī*, to drink; *pītha*, water

If the A.-S. *pytt* is related to Lat. *puteus*, it must be a borrowed word.

<sup>1</sup> The Sans. *punga*, in connection with W. *pung*, is sufficient to show that the theory of a total loss of a primitive *p* in Welsh or Irish is quite untenable.

<sup>2</sup> Jamieson has "*pirl*, to twist, to twine". -*al* is a Celtic verbal formative. Shakespeare has the word. "From his lips did fly thin, winding breath which *purled* up to the sky". (Lucr., 1407.)

## ANGLO-CELTIC.

*Placket*, the open part or slit in a gown or petticoat, before or behind (N.); the part that folds down

*Plowding*, wading and splashing through thick and thin (N.)

*Poach*, to impress pasture-land by the feet of cattle (N.); Fr. *pocher*, to push or dig out with the fingers

*Pod*, to go. "*Pod* into the parlour" (L.)

*Poke*, to push, to thrust (N.); Germ. *pochen*, to beat

*Poke*, a bag (N.);<sup>1</sup> A.-S. *pocca*, O. N. *poki*, a bag. Cf. *Poochin*, a wicker eel-trap (Sal.)

*Polt*, a hard, driving blow (N.), L.; Sw. *bulta*, to strike; Lat. *pultare*, to beat

{ *Poomer*, anything very large (N.)  
 { *Pommel*, the ends which project at the back of a cart (N.); O. Fr. *pomel*, a boss

{ *Poothy*, close and hot, applied to the weather (N.), S.  
 { *Pothery*, hot, close, muggy (N.)

*Pooty*, a snail-shell (N.), S.

*Pother*, to puff as a person after violent exercise. "A jist did *pother* some" (N.), S.

*Pouchy*, sullen, sulky (N.)

*Poult*, a blow on the head (N.)

*Prig*, to steal (N.), L.

*Prog*, to prick, to poke into holes; s. a short, pointed stick (N.)

*Proke*, to stir the fire (N.)

*Proggie*, a goad (N.)

## CELTIC.

W. *plygedd*, a folding; *plyg*, a bend or fold (*plygedd*=*plyged*, *y*=Eng. *u*); Arm. *plega*, plier, courber, ployer; *plegadur*, pliage; Lat. *plica*

Ir. Gael. *plod*, a pool; *plodach*, puddle, mire; *plodanachd*, paddling in water; Manx, *plod*, pool; *plodey*, to float

Arm. *puka*, faire impression, en pesant sur un corps mou; Ir. Gael. *poc*, a blow

See *Pad*

Ir. *poc*, a blow; Gael. *puc*, to push, to jostle; Corn. *poc*, a push, a shove; Arm. *peuka*, to butt, push, press

Ir. *poc*, Gael. *poca*, a bag. The root is the Ir. *boc*, *poc*, to swell: hence Ir. *poicin*, a round-bellied man; *pucoid*, a pustule; *pucadh*, swelling or puffing up; Sans. *pa*, wind; *pajra*, fat, corpulent

Ir. Gael. *palhtag*, *palthag*, a blow; Manx, *poalt*, *polt*, a blow, especially on the head; *polteyr*, a thumper

W. *pwm* (*poom*), *pwmp*, a round mass or lump; *pwmp*, a knob, a boss; Sans. *pūn*, to collect or heap together

W. *poeth*, hot, burning; Arm. *poaza*, to burn, to cook

W. *pwt*, any short thing; *pwtlen*, a squabby female; prim. small, or short and round

W. *poth*, *pothan*, what bulges out, a boss; *pothellu*, to puff up

W. *puch*, a sigh; *puchiol*, sighing. If from *pout*, this is Celtic; W. *puedu* (*pwtu*), to be sullen, to pout; *pwtio*, to thrust out the lip (Skeat)

See *Polt*

Ir. Gael. *preach*, to seize, lay hold of (?)

W. *proc*, a thrust, a drive; *procio*, to thrust, to stab.

<sup>1</sup> Prof. Skeat admits that *poke*, in each sense, is of Celtic origin.

## ANGLO-CELTIC.

*Prog*, food, provision (N.); Mid. E. *prokken*, to beg. The noun from the verb (*Skeat*)

*Proud*, projecting, extending, swollen. "That lock 's a deal *prouder* on one side than the other" (L.)

Prof. *Skeat* says (s. v. *proud*) that the root is unknown. May not the root-idea be extension or projecting, as in the Leic. word? Cf. Ir. *pruidin*, an upstart poet. *Pughe* has *prad*, a gentle spread, and *pryd*, time.

*Puddle*, thick, dirty, stagnant water (N.)

*Puddle*, to poke, to push (N.); *punt*, to push with force (N.)

{ *Puddock*, a species of kite (N.)  
{ *Puddy*, *pudgy*, short, thick-set (L.); Prov. Sw. *putte*, a little thing

*Pug*, to crowd (N.). "The two families live *pugging* together"

*Pugs*, the chaff of small seeds (N.)

*Puggens*, the husks of barley (N.)

*Puggy*, damp from perspiration (N.)

*Pummel*, to beat with the fist (N.)

*Pun*, to pound, to beat (N.); Prov. Sw. *punna*, to beat with the hand

*Pun*, a slow, inactive person (N.)

*Punt*, to push with force (N.)

*Purr-apple*, cone of the Scotch fir (N.)

*Quail*, to curdle, coagulate (N.); Fr. *cailler*, to curdle

*Queegle*, to swing backwards, crouching down on the heels (L.)

## CELTIC.

*Manx*, *proghan*, bread steeped in buttermilk, a stuffing; *broghan*, pottage; Ir. Gael. *brochan*, pottage; Gael. *prioghain* = *progin*, choice food; W. *pry*, for *pryg*, food; Corn. *bruha*, for *brugha*, pottage; Ir. *brachtan*, wheat

Perhaps connected with W. *pledru* for *predru*, to stretch or extend out; Sans. *prith*, to extend; *pratan*, to extend, stretch out

Ir. Gael. *plodan*, a small pool; *plod*, a pool, standing water; *plodach*, puddle, mire (*Skeat*); *Manx*, *plod*, pool

W. *putio*, to push, thrust, poke; Arm. *bunta*, to thrust, push, repel; *puta*, to push

W. *put*, any short thing; *puten*, a squabby female; *putog*, short and thick; Sans. *putt*, to be small

W. *pug*, what pushes or swells out (?) Cf. Sans. *pāga*, *pungu*, heap, multitude; W. *pnengu*, to mass, cluster

Gael. *puicean*, Ir. *puicin* (*pucin*), covering, veil; Ir. Gael. *pocan*, a little bag or pouch

Ir. Gael. *bog*, soft, moist; *bogach*, soft, wet, a marsh

W. *pnemp*, a thump; *pnempio*, to thump, to bang; *pnempl*, knob, boss

W. *pnenio*, to beat, to thump; Arm. *bunta*, to butt, strike against

Arm. *powner*, heavy, dull; W. *pnwn*, a load

See *Bunt*

W. *pyr*, the fir-tree

W. *ceulo*, to curdle

W. *chwiongl*, a sudden turn; *chwyllo*, to turn, revolve



## ANGLO-CELTIC.

*Quibbling*, an attempt to deceive, a subtle evasion (N.)

*Quiddle*, to suck as a child sucks its thumb (N.), L.

*Quilt*, to beat (N.)

*Quirking*, quick turning (N.); *quirk*, to question, draw one out; Germ. *zwerch*, awry

*Quob*, to throb, to palpitate (L.); prim. to beat; Low Germ. *quab-beln*, to waddle

*Race*, the heart, liver, and lights of a calf (N.). It is applied to them in their totality as a row or mass. Prov. Sw. *ras* (pron. *röse*), rank, file, line. The proper Sw. word is *rad*

*Rag*, a whetstone for a scythe, from being made of the stone called *Weldon rag* (N.)

*Ramp*, a technical term for the slope between a higher and a lower wall (N.)

*Ramping*, coarse and large; used most to wild, luxuriant vegetable growth (N.); O. Fr. *rampier*, to climb

*Randan*, a name given to ground corn after the second sifting (N.)

*Raum*, to reach with an effort after a thing, to stretch after (L.)

## CELTIC.

W. *chwip*, a quick flirt or turn; *gwibl*, an abrupt turn, an eccentric course, a quirk; *gwib*, a quick, sudden motion; Ir. *cuibhet*, fraud, deceit

W. *chwid*, a quick turn; *chwido*, to move quickly; *chwidro*, id.

Ir. *cuilse*, a beating; probably from *cuilc*, a reed; as we say, to cane a man

W. *chwired*, a sudden start or turn; craft, cunning; *chwyrn*, quick, nimble; Gael. *cuireid*, a turn, wile, trick

W. *chwap*, a blow, a stroke; *chwapio*, to strike smartly

W. *rhes*=*rasi*, row, rank, line; Arm. *reiz*, id.; Sans. *ras'i*, heap, group, series

A corrupt form of *crag*, W. *crag*, Ir. Gael. *craig*, stone, rock

W. *rhamp*, a running or reaching out; *rham*, a reaching out; *rhamu*, to rise up or over, to soar; *rhempio*, to run to an extreme; Arm. *rampa*, glisser en ecartant les deux jambes; Gael. *ramair*, a romp, a coarse, vulgar fellow

W. *rhan*, part, division, and *dain* (*dani*), fine, delicate (?)

See *Ramp*

The diphthongal sound is a regular Celtic mutation of *ā*. Cf. *cawm*, to curvet (Leeds); W. *camu*.

*Rathes*, *rathing*, the movable rails round a wagon (N.) Gael. *rath*, W. *rhawd*, raft, float

In Craven it is the frame added to a wagon for the purpose of carrying hay or straw.

*Raunpiked*, said of an old oak that has the stumps of boughs standing out of its top (L.), M.

W. *rhawn*=*raun*, Arm. *reun*, long, coarse hair; W. *pig* (*pik*), sharp point, top

Not for *raven-piked*, as Mr. Marshall supposes, for that



gives no sense. The small shoots that grow in such a position are not unlike hairs.

## ANGLO-CELTIC.

*Raves*, the same as *Rathes* (N.)

*Ret*, the growth of weeds in a pond or river (L.)

Probably *rati* or *roti* at first, then by a well known law *reti* and *ret*.

*Riddle*, a large, coarse sieve (L.); Germ. *rüdel*, a riddle, a little wheel

*Rollock*, to romp about rudely (N.); O. Fr. *roler*, to roll

*Rommack*, to play and romp about boisterously (N.)

*Romps*, rude, boisterous play (N.)

*Rost*, hurry, bustle (L.)

*Rosty*, impatient, hasty (L.)

*Rounce*, to bounce, to move uneasily (L.)

*Rout*, fuss, bustle, stir (N.)

*Rub*, an indirect reproof (N.)

*Rum*, odd, queer (N.); common

*Runt*, *runty*, a dwarfish person (N.); a breed of short-legged oxen: hence a short, stout, stunted person (L.); Du. *rund*, bullock, ox

## CELTIC.

May be only an accidental variation; but cf. Ir. Gael. *ramh*, branch, bough

Ir. *rod*, sea-weed; Gael. *ród*, weed cast on shore

W. *rhidyll*, Arm. *ridel*, a sieve; W. *rhidio*, to drain; *rhid*, a drain; Corn. *ridar*, Ir. Gael. *rideal*, a riddle; San. *rit*, moving, flowing; W. *rholio*, to roll; Ir. *rolaim*, I roll; with a common Celtic suffix

See *Ramp*

Arm. *rust*, rude, violent, brusque; *rustu*, restive; W. *rhys*, a rushing; *rhysedd* (*y*=Eng. *u*), a rush, a violent course

W. *rhont*, a friak; *rhontio*, to frisk

W. *rhawter*, a tumultuous rout; *rhawtio*, to hurry on; *rhawnt*, vigour, spirit, activity

W. *rhwb*, a rub, a chafe; Ir. Gael. *rubh*, *rubha*, a wound; *rubadh*, friction; *ruboir*, a rubber

In Scotland it means excellent (Jamieson); as a slang word, "anything large, good, or strong" (*Slang Dict.* by Bee, 1823); formerly "gallant, fine, rich" (Bailey, 1776); *rum cull*=rich fool; *rum bung*, a full purse; *rum bleating-cheat*, a very fat wether. This last is the primitive meaning. Ir. Gael. *ramh-ar*, fat; *raimhe*=*rami*, fatness; with the Celtic pronunciation of short *a*

Manx, *runtag*, a round lump of a thing; Ir. Gael. *ron*, strong, fat, gross

<sup>1</sup> In slang language *fat* means rich. The idea of eccentricity seems to have arisen from the independence of a rich state. A rich man may indulge in whims.

## ANGLO-CELTIC.

*Sad*, heavy, as bread that is not properly leavened (N.), L.

*Sags, segs*, rushes, reeds (N.), L.; A.-S. *secg*, sedge, reed

*Sale*. "The proprietors of the underwood are empowered, by the ancient laws of the forest, to fence in each part or *sale* as soon as it is cut." (Britten, p. 117)

A.-S. *sæl*, time, occasion. A borrowed word (?). It does not refer to space.

*Sammy*, a term of endearment, a favourite. "He 's quite *sammy*" (N.). In Shropshire it means a fool. Corn that is soft, and will not grind freely, is said to be *sammy*

*Sap*, a silly fellow, weak in intellect (N.)

*Sawney*, a silly, half-witted person (N.)

*Scald*, to boil slightly (N.); *scald*, to scorch (Norf.); O. Fr. *escalder*, to warm; Lat. *escaldare*, to wash in warm water (Skeat)

*Scale*, to disperse, to scatter (N.); A.-S. *scylan*, to distinguish, separate, divide

*Scamp*, a worthless, unprincipled fellow (N.); Ital. *scampare*, to escape, shift away (Skeat)

*Scome*, a mantel-piece (N.)

*Scotch*, to dock or curtail (N.), L.

## CELTIC.

W. *sad*, firm, solid; Manx, *sad*, id.; Ir. *sodan*, a dumpy (O'Don.)

Ir. Gael. *seasg*<sup>1</sup> = *sesga*, sedge or bur-reed; W. *hesg*, rushes; *hesgen*, a single rush

Ir. Gael. *seal*, a while, space of time, distance, course; Sans. *sēl*, *sal*, to go, to move

Ir. Gael. *samh*, *samhach*, pleasant, quiet. Sometimes used unfavourably, as *samachan*, a soft, quiet person; *samach*, quiet, soft

Ir. Gael. *saobh* = *sapa*, silly, foolish

W. *san*, a maze; *sanol*, amazed, stupefied; *synnu*, to wonder

Ir. Gael. *scal*, to burn, to scorch; *gal*, heat; Ir. *sgoll* (for *sgold*), Manx, *scoaldey*, to burn, to scald; Arm. *skaot* (for *skalt*), brulure causée par l'eau; *skaota*, bruler

Ir. Gael. *scaoil*, *sgaoil*, to spread, disperse, scatter; *scaol*, flight; Manx, *skeayl*, to spread, to scatter; W. *chrwalu*, to spread, disperse

Arm. *skeomp*, *skeorn*, a knave, a swindler (Rev. Celt., iv, 166); Ir. *scambhan*,<sup>2</sup> a roguish trick, a villainous deed; *scamh*, a wry mouth; Gael. *scamhan*, a villainous person, a term of great reproach; Manx, *scammylt*, a reproach

Probably connected with Ir. Gael. *sgonn* (pron. *scōne*), a block of wood

Ir. Gael. *sgoth*, *sgath*, to cut, to lop; Gael. *sgoch*, to cut; W. *cytio*, to cut, cut off; *cwta*, short; Sans. *skhad*, to cut, lop

<sup>1</sup> *Seasg* means also dry, barren. The root is the Sans. *s'ush*, to dry, dry up; and from it is formed *s'ushka*, dry, barren. *Seasg* is = *saski*. It is a genuine Celtic word.

<sup>2</sup> The root is *cam*, crooked, awry, perverse.

## ANGLO-CELTIC.

*Scrab*, to scratch (N.); *scrabble*, to scratch, as dogs at a rabbit-hole (L.)

*Scribing-iron*, a tool for branding or marking trees (N.); Lat. *scribo*, to scratch, engrave, write; O. N. *skerpa*, Du. *schrappen*, to scrape

*Scrim*, *crim* (Hall), a small bit of any edible (N.); A.-S. *scrimman*, to dry, wither

*Scroot*, a weak, sickly child. "A poor little *scroot*" (N.)

## CELTIC.

Ir. Gael. *sgriob*, *scriob*, a scratch, furrow;<sup>1</sup> to scratch, engrave; Manx, *screeb*, a scratch, a graze; W. *crabu* (for *crabu*), to scratch; *cras*, claws, talons; *cribo*, to comb; Arm. *krafu*, to scratch, engrave

Ir. Gael. *crimog*, a bit, a morsel; Manx, *cramman*, a fragment, a piece

Ir. Gael. *sgruit*, any lean creature; *sgrut*, *scrut*, a mean, contemptible person; W. *crwtyn*, a little, dumpy fellow

Prov. Sw. *skruten*, feeble from age, frail. The W. root *crwt*, seems to show that the Sw. *skruten* is borrowed, as many Swedish provincial words are.

*Scuff*, *scuft*, nape of the neck (N.)

W. *gueddf*, the neck; Arm. *gouzouk*, neck, throat

*Scug*, a pet name for a squirrel (N.)

Ir. Gael. *easog*, a squirrel; probably for *eascog*, connected with *easgnaim*, I climb, ascend; *easgnaidh*, nimble. *E* is a frequent prefix in Celtic. Cf. W. *efryd*=*e*+*bryd*

*Scuttuck*, a little bit, of the lowest value (N.)

Ir. Gael. *cutach*; Manx, *skuttagh*, short; W. *cwta*, short; *cytio*, to cut, curtail; Sans. *kut*, to cleave, divide

*Seam*, the best lard (L.); Germ. *seim*, thick, glutinous slime

W. *seim*, fat, grease; Arm. *soa*, *soar*=*soam*; in the ninth century, *suif*=*sem*, fat, lard; Corn. *seim*, train-oil

*Secket*, a term of reproach for a child (N.); Lat. *siccus*

Ir. Gael. *sioc*, *seac*, dry, dried up; *siocaire*, a little, contemptible creature; *seacta*, *secta*, dried up

*Segg*, a castrated bull (L.)

Ir. *segh*, ox, buffalo (Cormack, p. 41), or *sioc*, W. *sych*, dry; Ir. *seasg*, dry. Probably connected with Ir. Gael. *seasg*, (1), dry; (2), sedge

*Sess*, a kind of peat turf (N.)

W. *siom* (*shom*), a void, deceit, seeming to be when there is nothing; *siomi*, to balk, deceive; Gael. *sioma-guad* (deceit-word), evasion, pretence

*Shindy*, a spree, a row (N.). It is the name of a rough game played with curved sticks and a knob or knur of wood. This knur and the game itself are called *shindy*

Ir. Gael. *sine*, *sinne* (for *sinde*), what is round, a teat, a ball or knot of wood; Manx, *shinney* (for *shintey*), id.

<sup>1</sup> The primitive meaning of the Lat. *scribo*. The first writing was with a style or graver.

## ANGLO-CELTIC.

*Shirk*, to twist about in your clothes,  
as when the skin is irritable (N.)

## CELTIC.

*W. tercu*, to jerk, to twist; *terc*, a  
jerk

In some parts of Ireland, *t* before a vowel "is pronounced sibilantly". (O'Don., p. 39.)

*Shommacks* (for *shommack-es*), a slip-  
shod, untidy slattern (N.); Germ.  
*schaumig*, frothy

Gael. *sgonnach*, lumpish, coarse,  
shapeless, rude

The termination *-s*, for *-es*, is Celtic. Cf. *W. dyn*, man;  
*dynes*, woman.

*Shoddy*, the waste in worsted mills (L.) *W. sothach*, dregs, refuse

What is *shed* or separated in spinning wool; A.-S. *scea-*  
*dan*. (Skeat.) Shoddy is made by "tearing into fibres  
refuse woollen goods". (Webster.)

*Shoo!* used to drive poultry or scare birds (N.) *W. siw* (pron. *shoo*), similarly used

O. Fr. *chou*, id., an old Armoric word still used. (*Rev.*  
*Celt.*, iv, 148.)

*Shorry*, a large stick on which hedg-  
ers carry fagots (N.)

Corn. *skoren*, branch, stake; *W. ys-*  
*gwr*=*skour*, *ysgyren*=*skuren*, id.;  
Arm. *skourr*, id.

*Shrud*, *shruddy*, grave, stern (N.)

*W. ysgrad*=*scrad*, rigid, stiff

Sometimes appears in slang as *shirty*.

*Shuff*, a quick gust of wind (N.)

*W. chwaff*,<sup>1</sup> a quick gust

*Sidder*, light, loose, friable; applied  
to soil that breaks up readily (L.)

*W. sitr*, what jags or shreds (P.); *si-*  
*trachu*, to jag, to shred; *sittrach*,  
laciniae (Dav.)

<sup>1</sup> The Welsh *chw* represents an older *sw*. Cf. Sans. *svid*, to sweat; *W.*  
*chwysu*.

## OSWESTRY, ANCIENT AND MODERN, AND ITS LOCAL FAMILIES.

*(Continued from p. 64.)*

THE drive from Llanvorda passes through a small but pretty park, across the road leading to Llwynymaen, then through a long strip of park-like meadow, and so comes out on to the Oswestry road, near Broom Hall, and having opposite to it the entrance gate of Penylan. It may be placed upon record as a memorial of the mildness of the season in 1883-4, that the writer found some pink ragged-robin still in flower, growing on the low wall near the entrance to the park at Llanvorda, on Feb. 4th, 1884, which had evidently been blossoming through the winter.

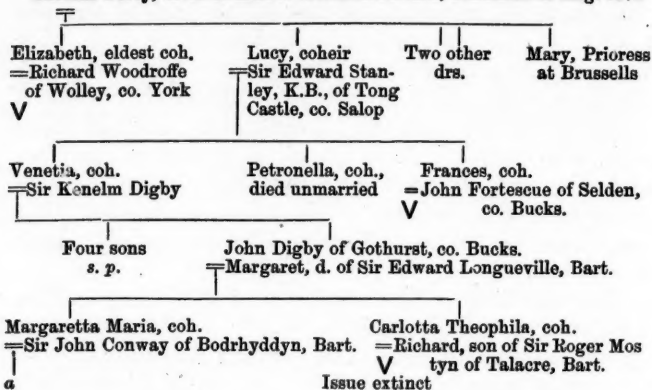
The Llwynymaen estate was divided, and half of it purchased by John Gibbons, Mayor of Oswestry in 1789, with the object of getting the minerals underneath it. He opened a colliery there, which was carried on for some time. We find that Penylan is constantly connected as a residence with the Llwynymaen estate. In the pedigree of Lloyd of Llanvorda will be found a sketch of the latter part of the old family of Muckleston, which was associated with Oswestry, and afterwards Shrewsbury, and the intermarriage with which probably connected the family of Jones of Chilton with the former town. John Muckleston, who married Anne Lloyd, is styled of Penylan, and his son Edward and grandson John became Recorders of Oswestry. This points to the fact that they were of the legal faculty, like the family above mentioned.

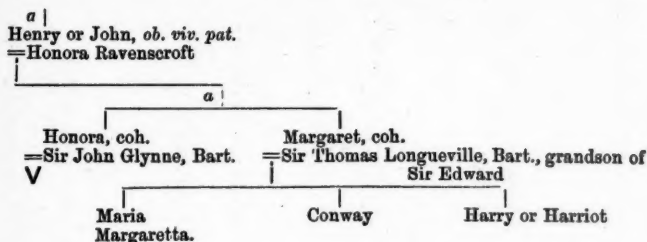
Penylan is now the residence of the Longuevilles, who occupy a high position in the neighbourhood as solicitors and bankers. The present representative of the family, who has gained the respect and love of his

fellow townsmen and others by his kind and philanthropic actions, is the son of Thomas Longueville Jones, solicitor, son of Captain Jones, killed in a duel at Whitchurch in 1799 ("Bye-gones", *Oswestry Advertiser*), and, as there stated, great-grandson of Sir Thomas Longueville, which name he took in 1825, in accordance with the will of Richard Willding of Llanrhaiadr Hall, who had married a granddaughter of Sir Thomas. Thomas Longueville Jones had a half-brother, C. T. Jones, a banker.

Sir T. C. Banks, in his *Baronia Anglia Concentrata*, says in a foot-note, p. 369, when speaking of Margaret Conway, daughter and co-heir of Henry Conway, and wife of Sir Thomas Longueville, Bart., "In 1824 Mr. Longueville Jones was lineal descendant and representative of this lady." In Sir Bernard Burke's *General Armoury* occurs the following: "Longville (Wolverton, co. Bucks, Fem. ent. Ulster's office 1626. Katherine, daughter of Sir Edward Longville, Knight, and wife of Sir Roger Jones, Vice-president of Connaught), *gu.*, a fess dancette between 3 cross crosslets fitchée *or.*" These are the arms now borne by the family seated at Penylan. We give the pedigree of the above Margaret Conway from Banks.

Thomas Percy, seventh Earl of Northumberland, beheaded 22 Aug. 1572





There remains little more in the immediate neighbourhood of Oswestry to which our attention is called. We have rather taken the genealogical history of the neighbourhood, because that of the industries of the town and many of its buildings has already been well written by others; but this account would be incomplete without some notice of the descendants of Einion Evell, natural son of Madoc ap Meredydd, Prince of Powys, who are so much connected with the neighbourhood. (See pedigree, pp. 100-2.)

It may be noticed how all these branches of the family were related through the Kynastons, who form a kind of central House round which the others might be grouped, though there were also other relationships which will be better perceived by giving the intermediate portion of the above line. (See pp. 103-4.)

Did space and time permit it would be easy to show that these several old families had been previously united, and were doubtlessly held by a bond of association and family pride, but the hand of fate had been against them. The Court of the Marches was broken up, taking employment from many. The Kyffins were greatly reduced, like their relatives of Llanvorda, by the civil wars. The Vaughans had a considerable estate, which, however, passed to the heir male. The family of Adams were allied with so many recusant families who had been reduced by fines, that there was but little left, and their own estate at Cleeton had been disposed of previously, so that, notwithstanding these alliances, John Jones of Broseley was not a rich

Einion Evell, lord of Cynllaith, natural son of Prince Madoc of Powys, lived at Lliwynymaen, and bore party per fess *sa.* and *argt.*, a lion rampant counterchanged. Ob. 1196

=Arddyn, d. of Madoc Vychan ab Madoc ab Einion ab Urien of Maen Gwynedd ab Egeinir ab Lles ab Idnerth Benvras, lord of Maesbrwg, to Edwin of Tegeingl. *Arg.*, a cross flossy inter four Cornish choughs proper

Rhyn

=Jonet, d. of John Lord Strange of Knoekyn. *Ga.*, two lions passt. guardt. in pale *arg.*

Cubelyn of Lliwyn y Maen

=Eva, only d. and heir of Grono, lord of Henfachau, son of Cadwgan y Saethydd of Mochmant, lord of Henfachau, ab Ehirid ab Cadwgan ab Ehirid ab Bleddyn ab Cynfyn, Prince of Powys. Her mother was Eva, d. and heir of Davydd ab Howel Vychan ab Howel ab Ieuaf, lord of Arwystli. *Arg.*, a chevron *gu.* inter three pheons *sa.*, points to fess

Ieuaf

=Eva, d. of Adda ab Awr of Trevor. Per bend sinister *ermine* and *erminees*, a lion rampt. *or*

Madoc Goch = Llenki, d. and heir of Howel Vychan ab Meredydd to Bleddyn ab Cynfyn.

*Or*, a lion ramp. *gu.* This match brought in Abertanad

Madoc Kyffin of Llangedwyn

=Tangwystli, d. of Ieuaf Voel of Penkelli, ab Iorwerth ab Gwrgenau ab Uchdred ab Aleth of Dyved. *Az.*, a chevron inter three cocks *argt.*, crowned, beaked, and legged *or*

=Alice, d. and heir of Gruffudd ab Rhys ab Madoc to Ehirid Vialid

Davydd = Catherine, d. of Morgan ab Davydd ab Madoc ab Davydd Vychan ab Davydd ab Gruffydd ab Iorwerth ab Howel ab Davydd = Catherine, d. of Morgan ab Davydd ab Madoc ab Davydd ab Gruffydd ab Iorwerth ab Howel ab

V (See below)

Ieuaf Gethin of Abertanad

=Margaret or Marred, d. of Robert ab Iorwerth ab Ehirid ab Iorwerth ab Madoc ab Ednowain

Bendew. *Arg.*, a chevron inter three boar's heads *sa.*, couped *gu.*, tusked *or*

=Margaret, d. of Ieuaf ab Madoc ab Cadwgan Wenrys. *Sa.*, three nag's heads erased *argt.*

Griffith Gethin

Gruffudd or Geoffrey

of Lloran Uchaf

=Margaret, d. of Rhys

*a*

Iolyn of

Llangedwyn

V

Morris Kyffin of Garth Eryr

=Vallt, d. of Llywelyn Goch ab

Ieuaf Llyod ab Llywelyn ab

Tudor ab Grono ab Llywelyn

*d*





<sup>a</sup> =Thomas Kyffin, buried at Atcham, 11 Sept. 1709 =Anne, d. of Edward Lloyd of Llanvorda Thomas Kyffin, "the last of them", agent of Lord Bridgewater =(Mary), d. of Sir Roger Puleston of Emrall =Mary Kyffin, d. and heir =William Jones, buried at Broseley, 8 Oct. 1790, son of Thomas, baptised at Atcham, 11 Oct. 1688, second son of Wm. Jones of Chilton, buried at Atcham, 24 March 1728, and brother of William Jones, who married Mary Muckleston John Jones, buried at Broseley, 1820 =Eleanor, only child of William Adams of Broseley, and Eleanor, his wife, only child of Henry Fernor of Tus- more. Married 2 Feb. 1779 George, baptized 28 March 1781, died 7 March 1857 V	<sup>b</sup> =Edward Onslow of Onslow, co. Salop V Rhys Tanat of Abertanat and Broniarth =Margaret, d. of John Owen of Glen- nennen, co. Carnarvon, by Ellen his wife. (See before) Susannah Tanat, youngest child, but heir =Colonel Sidney Godolphin, born 1651, Governor of the Scilly Isles Mary, heir =Henry Godolphin, =Sir William Dean of St. Paul's, Pendarves, Provost of Eton s. p. V Mary Godolphin, heiress=William Owen of Brogyntyn See before	<sup>c</sup> tanat and Broniarth =Margaret, d. of Roger Kynaton of Horderley Sir Orlando Bridgeman, ob. 1764, of Castle Bromwich =Anne, third daughter, but finally heir of Richard New- port, Earl of Bradford, by Mary, d. and coheir of Sir Thomas Willbraham, Bart., of Woodhey, co. Chester, and Weston, co. Stafford. Ob. 19 Aug. 1752, aged 62 Sir Henry Bridgeman of Wes- ton and Castle Bromwich, 13 created Baron Bradford, 13 Aug. 1794, ob. 5 June 1800 =Elizabeth, d. and heir of John Simpson of Stoke, co. Derby	<sup>d</sup> =Sir John Bridgeman of Castle Bromwich, grandson of the Lord Keeper. Ob. 23 July 1747
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Orlando Lord Bradford, created Viscount Newport and Earl of Bradford, 30 Nov. 1815, ob. 7 Sept. 1825

=Hon. Lucy Elizabeth, eld. d. and coh. of George Byng, Viscount Torrington

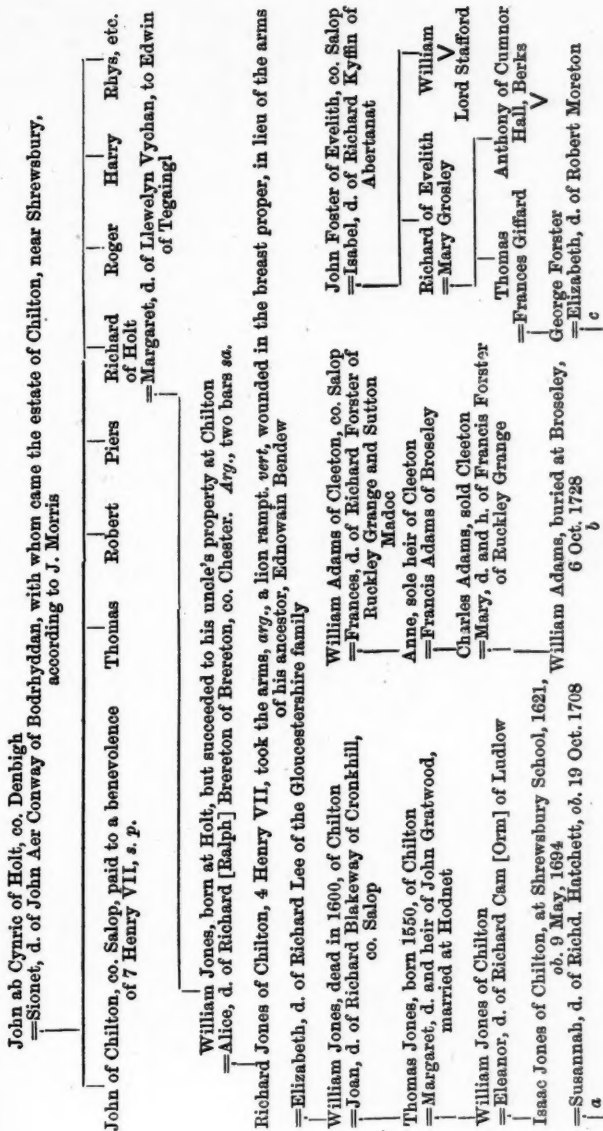
George Augustus Frederick Henry, second Earl, ob. 22 March 1865

=1, Georgina Elizabeth, d. of Sir Thomas Moncrieffe, Bart.

Orlando George Charles, third and present Earl of Bradford

=Hon. Selina Louisa, d. of Lord Forester.

V





man. His son George went into Staffordshire, with which county he was connected through his mother's relatives, and, by his own perseverance and the aid of friends, considerably improved the family prospects. At his death it was discovered, much to the chagrin of his son and heir, that though his father had left him the bulk of his wealth, together with the Ruckley Grange estate absolutely, he had, however, only left him a life interest in certain other large estates, which he had entailed. After having viewed himself as unlimited heir of the whole, this disposition of the property was very annoying to the only son, who, there is reason to believe, had he known his father's intention, would have placed him in possession of information which would have greatly altered the present disposition of his estates. George Jones received from his forefathers documents relating to the family, from which this account has been compiled after a careful investigation and comparison with parish registers, and a number of deeds, marriage settlements, etc., are now in possession of the writer.

Having traced out these branches of the descendants of Einion Evell of Llwynymaen, we return to some others of no less interest and importance.

Morris Kyffin ab Ieuan Gethin. See above

=Margaret, d. and ch. of Davydd ab William ab Gwion Lloyd of Hendwr,  
to Owain Brogyntyn

Howel, *ob.* 1481

=Margaret, d. of Howel ab Ieuan ab Iorwerth of Glascoed, ab Einion Gethin  
ab Gruffudd Gethin ab Ieuan ab Davydd ab Gwyn ab Davydd Sant ab  
Ieuan ab Howel Goch ab Davydd ab Einion ab Cadwgan ab Rhiwallon ab  
Bleddyn, Prince of Powys

Meredydd of Glascoed  
=Thomasine, d. of Richard  
Ireland

Mabli=Thomas Ireland ab David ab Robert  
Ireland

Richard Kyffin Elizabeth  
of Glascoed =Humphrey  
=Margaret, d. Kynaston  
of William  
Mytton ab Sir Adam  
Mytton, Knt.

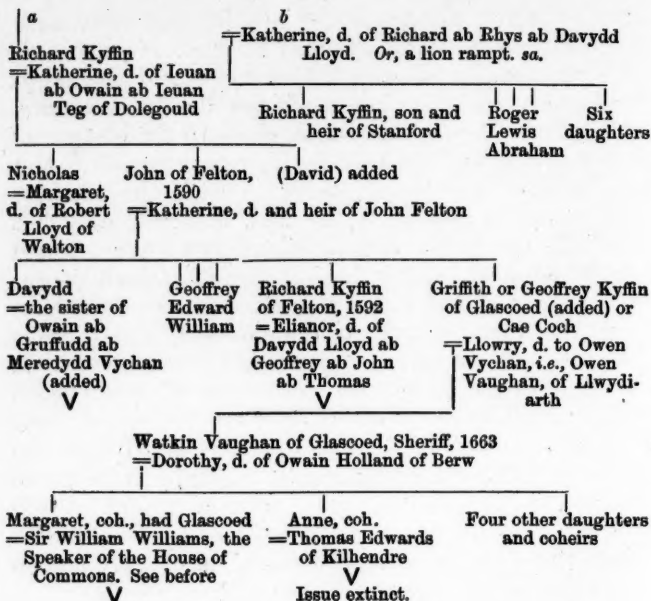
Richard Kyffin of Abertanat  
=Gwladis, d. of Gruffudd ab  
Meredydd Vychan, to  
Elystan

Ieuan Lloyd of  
Park Promis  
V  
Lloyd of Aston

Davydd Kyffin

a

b



It must be observed with respect to this pedigree, that in the latter part authorities differ. According to Additional MSS. 9864, etc., Brit. Mus., Richard Kyffin married twice, the first wife being named Goleubryd, but of the same descent as Gwladis above, and evidently intended for the same person. By this wife he had issue, with others:—1, John Kyffin of Glascoed; and 2, Gruffudd Kyffin, whose son, Thomas Kyffin, was Master of Oswestry School.

John Kyffin, the eldest son, married Dowse, daughter of John Lloyd ab Richard of Llwynymaen, and by her had issue, Richard and Griffith (or Geoffrey) of Cae Coch, as above. Richard Kyffin is stated to have married secondly, Elizabeth, sister of Sir Adam Mytton, Knt.

It is worthy of observation that the pedigree of Lloyd of Llanvorda says that Dower (sister of the

John who married Margaret Kynaston) was the wife of John Kyffin of Glascoed, so that this is probably so far the correct version, though there are other instances which seem more difficult to corroborate, as for example where this MS. states that John Lloyd of Llanvorda (son of John and Margaret Kynaston) married Maria Lettie, daughter of George Cawlfeld of Oxfordshire, and Judge of North Wales, and Baron Charlemont in Ireland, and was by her father of the last Edward Lloyd of Llanvorda, etc. The person here intended would seem to be George, son of William, Lord Charlemont, by Mary his wife, daughter of Sir John King by Catherine, daughter of Robert Drury, nephew to Sir William Drury, Lord Justice of Ireland. Such may be the case. The same MS. informs us that Meurick Lloyd, Baron of Isaied, Captain under the Earl of Arundel at the siege of Ptolemais, achieved the Spread Eagle in 1191. The above-mentioned George Cawlfeld was killed at the siege of Dunkirk. These manuscripts are by John Davies of Rhiwlas in Llansilin, the author of the *Display of Heraldry*.

We return to (see pp. 108-9).

The above Sir Edward Vaughan of Terracoed, after the death of his wife Jemima, married Elizabeth, daughter and co-heir of Sir William Appleton, Bart., of Shenfield, co. Essex, by whom he had, with other issue, John, who succeeded to the Golden Grove estate under the will of his relative, the Duchess of Bolton.

Harl. MS. 1972, says that Morris Kyffin of Maenan had issue by his wife, Alice Wynn of Melai, daughter of John Wynn, Esquire of the Body to Queen Mary,— 1, Margaret, wife of John Vaughan, Earl of Carbery; 2, Jane, wife of Peirse Pennant of Bychton; 3, Catherine, wife of John Price of Llewesog, father by her of William Price of Oxford; 4, Edward Kyffin of Maenan; and 5, William Kyffin of Maenan, who *obt. s. p.* But according to Harl. MS. 1977, which is probably more correct, the issue is given as above, the issue of the second match being only Jane, wife of John Price of Llewesog.

Madoc Kyffin of Llangedwyn, as before  
 =Alis, d. and heir of Gruffudd ab Rhys, though some give this issue by the other wife  
 Davydd=Catherine, d. of Morgan ab Davydd ab Madoc ab Davydd ab Gruffudd ab Iorwerth ab  
 Howel ab Moresiddig ab Sanddef  
 Davydd Vaughan=Gweryl, d. of Gruffudd ab Rhys ab Gruffudd ab Madoc ab Iorwerth ab Madoc ab Ririd Vlaidd

Griffith Vaughan

Geoffrey, Abbot of Conway

=Tibot or Katherine, d. of Meredydd ab Tudor ab Grono ab Howel of Penlyn, to Ririd Vlaidd; but Harl. MS. 1969 says Mar-  
 garet, d. of Owain of Meifod ab Deio ab Llewelyn ab Einion ab Celenyn

Hugh Vaughan=Jane, d. of Morris ab Owen (Bowen) ab  
 Gruffudd ab Nicholus. This match  
 brought in the estate of Golden Grove  
 in Carmarthenshire

Owain Kyffin=Lient, d. of Rhys ab Einion Vychan ab Ienan ab  
 Rhys Wyn ab Davydd Lloyd ab Gwion Lloyd y  
 Penwyn, to Marchudd

John Vaughan of Golden Grove  
 =Catherine, d. of Henry Morgan of Muddlescomb  
 Walter Vaughan of Golden Grove, 1590  
 =Mary, d. of Griffith ab Rhys of Newtown

Sir Davydd=Margaret, d. to Meredydd ab Ienan ab Robert  
 ab Meredydd ab Howel ab Davydd, to Rhodri  
 ab Owain Gwynedd. See under first Royal  
 Tribe

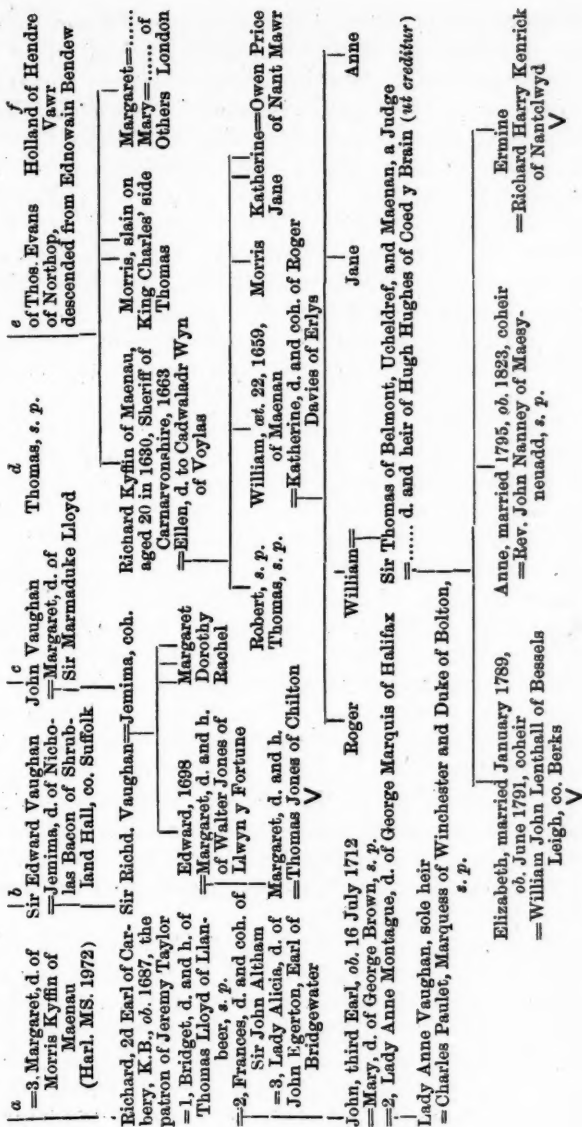
Morris Kyffin of Maenan Hall, co. Carnarvon  
 =1, Margaret, d. of Sir Thomas Moston of Moston  
 =2, Alis, d. of John Wyn [of Melai] ab William ab Mere-  
 dydd ab Davydd ab Einion Vychan, to y Penwyn, as  
 above

John Vaughan, created Sir William Vaughan  
 Earl of Carbery of Terraced, 1615  
 =1, Margaret, d. of  
 Sir Geli Meyrick  
 =2, Jane, d. of Sir  
 Thos. Palmer, s. p.  
 a

Walter Vaughan of  
 Llanelly  
 =Anne, d. and heir of  
 of Thomas Lewis  
 of Llanelly  
 c

Wm. of Maenan, Edward Kyffin Jane=Peter Pennant  
 mar., but ob. s. p. of Bichon  
 Morris, s. p. =Winefred, d. Elizabeth=Davydd  
 d. f





There are two estates at Maenan, one Maenan Hall, which now belongs to the Lenthalls, and is let to a tenant farmer; and the other Maenan Abbey, which is also let. Both have good residences upon them, that at Maenan Abbey quite modern, that of Maenan Hall is more ancient. There seems some discrepancy as to the Maenan Abbey estate. Dugdale says, in his *Monasticon*, vol. v, p. 671:—"In 26 Henry VIII, the revenues of Conway, otherwise Maynan Abbey, amounted in clear income to £162 15s., in gross revenue to £179 10s. 10d. The site was granted in the fifth year of Queen Elizabeth to Elizæus Wynne, in whose family it still continues, Lord Newborough being the present owner. A large house built from the materials of the abbey still remains." On the other hand, in the pedigree of Wynne of Garthewin, we find it stated that William Wynne of Melai married Mary, heiress of Maenan Abbey, being daughter and co-heir of Sir Richard Clough of Plas Clough, co. Denbigh. She died in 1632, and the abbey descended in the male line to John Wynne of Melai and Maenan, Sheriff of Denbighshire in 1712, who married Sydney, second daughter of Sir William Williams of Llanvorda, by whom he left two co-heirs, of whom Jane, the elder, married Sir John Wynn of Bodvean, and was so mother of Thomas Wynn, created Lord Newborough, 23rd July 1776.

Of the old Abbey of Maenan not a trace seems to remain. In it was preserved the stone coffin of Prince Llewelyn the Great, which has since been transferred to the church of Llanrwst, and is placed upon the floor of the Gwydir Chapel there.

With respect to the Kyffins of Maenan Hall, Sir Davydd Kyffin was a priest, and is called Rector of Llanddoget, and his great-uncle was Abbot of Conway. It would seem probable, therefore, that, like the Penants, this family came from a monk "deraigne", who secured part of the lands of his convent at the dissolution, and having married, founded a flourishing

family. It must be confessed by all fair and impartial judges that the Welsh clergy did not observe very strictly the disciplinary rule of celibacy imposed upon the Western Church, and it must be very questionable, whether the enforcement of such a law, attended with so many and such grave scandals as it was in this country, and is still in others, is in any way conducive to the spreading and welfare of Christianity, or counterbalances the advantages which a celibate priesthood may possess. A manuscript from Vron Iw, under the head of "Kyffin of Maenan", says, p. 32 :—"Thomas Kyffin, vicar of Trallwng, brawd i Edd Vicar Caerwys, Richard Kyffin ab William ab Richard ab Edward, Vicar yn Caerwys, ab Morris ab Sir Davidd ab Owen ab Gruffudd", etc. In the fine old hall at Maenan, the beautifully enriched roof and gables, now, alas, falling into decay, were the work of Morris Kyffin, whose arms and initials are on the end, with the date 1582. It is the local tradition that the unquiet spirit of Sir Thomas Kyffin still haunts the spot, whose rest is said to have been broken by his having, in a fit of rage, caused the death of a boy. He was a learned man and a lawyer of considerable eminence, but having one of the usual characteristics of the British race, a hot and violent temper.

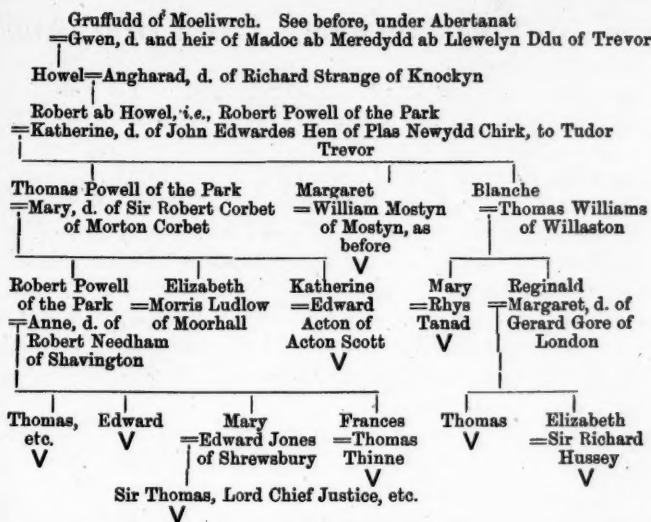
Maenan Hall passed to the family of Lenthall, the descendants in the male line of the Speaker of the House of Commons during the Long Parliament, and with them it remains. Several manuscripts in the British Museum speak of one family of Kyffin as being of Swiney or Swinney; and others when speaking of the same persons, call them of Oswestry,—no doubt, from the fact that the Swinney estate lies near that town. It passed from the Kyffins, and became vested in a family of the name of Baker, apparently of puritanical proclivities. During the period of the Commonwealth a burial ground was used here by some of the Puritan faction, and upon tombstones therein are the following inscriptions :—

"Here lies Mrs. Abigail Chetwood, daughter to Sir Richard Chetwood, who died the first of May 1658."

"Thomas Baker, Esq., deceased March 19th, aged 68, Anno Dom. 1675."

This was the Thomas Baker who was Sheriff of Shropshire in 1649, son of Thomas Baker who had been in the employment of Andrew Chambre of Swinney, and grandson of Thomas Baker of Weston Lullingfield, in the parish of Baschurch. According to the letters of Edward Lloyd of Llanvorda, Thomas Baker had "entertayned Bradsdawe and his deputyes at his house". Gough says, "He was chosen by the Protector to be a Parliament man. The other knight of the shire, chosen also by the Protector, was John Brown of Little Ness, one that Mr. Baker had a great respect for. It was thought that the Protector chose this Parliament on purpose that they might make him king." Dying without issue, the above Thomas Baker (whose father had purchased the Swinney estate from Andrew Chambre) left his property to his niece Mary, wife of Thomas, son of the above-mentioned John Browne of Little Ness; and the last male of the line, Edward Browne, dying in 1794, the estate passed to his niece Sarah, wife of Thomas Netherton Parker, and so by an heiress to the Leightons, the present possessors. The modern house, built in 1805, is the successor of one built by Thomas Baker about 1640, and stands upon rather a flat piece of ground, though looking on to hills. Not far from it is Llyncllys Pool, a natural sheet of water of no great size, but very deep, and hiding in its bosom, as is averred, the remains of a palace, whence the name.

The mention of Swinney, or Sweeney, connected with the Kyffins has carried us from the line of Einion Evell, to which we must return, finishing this long account of Oswestry and its environs. Indeed, it would be an oversight to leave so interesting a place and fine a specimen of mediæval architecture as Park Hall unnoticed. The Powells of the Park descend from Robert ab Howell as under.



The male line continued until Thomas Powell of the Park, Sheriff of Shropshire in 1717, whose eldest daughter and co-heir Jane sold the Park to Sir Francis Charlton of Ludford, and it has since repeatedly changed owners.

The writer has seen it stated that the Park was occupied by Henry Grey, Duke of Suffolk, and his consort, Lady Frances Brandon, eldest co-heir of Charles Brandon, Duke of Suffolk, and the Princess Mary Tudor his wife; so that there would be a connection between this place and the unhappy Lady Jane Grey, Queen of England. It will be remembered that after the death of her first husband, who was beheaded in 1554, the above Lady Frances consoled herself by espousing her handsome Master of the Horse, Adrian Stokes, mentioned in the will of Henry VIII, by whom, however, it is believed she left no issue. This Adrian Stokes seems to have been connected by birth with this part of the country, and by marriage with the south. Another of the co-heirs of Charles Brandon,

Anne, was wife of the last Grey, Lord Powis, whom she survived.

In looking over the foregoing pages, which contain a genealogical history of the neighbourhood of Oswestry, it becomes a matter of regret that time and space forbid a further elucidation of the manifold relationships and connections between these several families. It would seem as though the old town had not only been a trysting-place for the purposes of commercial enterprise, but a matrimonial market between Welsh and English families. As has been sufficiently shown, this country formed a stronghold of the Royal Tribe of Powys, most of those classes who held land there being descended from that tribe.

We shall conclude our remarks by two quotations from Harl. MS. 1982, which tells us that Edward ab Hugh Muckleston of Llanvorda married Angharad, daughter of Thomas ab Rhys ab Guttyn. A reference to the pedigree of Lloyd of Llanvorda, above given, will show that John ab Edward ab Hugh Muckleston married Anne, a daughter of that house of the Llwynymaen branch. This Edward was his father, and by referring to the pedigree of Kyffin of Swinney, it will give the descent of his mother; for it will then be seen that Guttyn ab Gruffudd ab Ieuan Gethin had a son, Rhys of Rhiwlas. This Rhys married Anghared, daughter of Iorwerth ab Iorweth Goch, and was father of Thomas (ab Rhys ab Guttyn), who married Margaret, daughter of Llewelyn ab Maurice of Ysgwennant, derived, through Gruffudd ab Beli of Cegidfa, from Brochwael Yscythrog, Prince of Powys (*sa.* three nag's heads erased *argt.*), and this Margaret was mother of Angharad, wife of Edward Muckleston, whence it will be observed that the Mucklestons were cousins of the Kyffins of Swinney, as well as related to the Llanvorda family.

The above Margaret had a cousin, Ieuan, whose estate of Lloran Ganol was forfeited and given by Robert Dudley, Earl of Leicester, to John Chaloner ab

Robert of Denbigh, whose descendant Robert Chaloner, married one of the co-heirs of Morris Tanad of Blodwel; and this brings us to our second quotation.

The estate of Blodwel came to the family of Matthews by an heiress, or more correctly, a co-heir. Morris Tanad of Blodwel (ab Robert ab John ab Ieuan Lloyd of Abertanad) married Margaret, daughter and heir of Thomas Owen of Plas Ddu, co. Carnarvon, and left issue nine daughters, co-heirs in blood,—1, Katherine, wife of Francis Kyffin; 2, Jane of Blodwel, wife of John Matthews; 3, Anne, wife of Robert Chaloner of Lloran; 4, Elizabeth, wife of Davydd Lloyd ab Hugh ab Rhys of Plas Ddu; 5, Alice, wife of William Wynn of Moeliwrch; 6, Sina, wife first of Thomas Blighe, secondly of Edward Hanmer; 7, Margaret, wife of John Pugh of Pentre Vychan; 8, Lucy, wife of Thomas Davies of Maybrook; 9, Dower, wife firstly of John ab Robert of Finnant, and secondly, of David Evans of Soughton.

It has already been shown how the Blodwel estate passed with the heiress of Matthews to the family of Bridgeman, who still retain it. The ninth daughter, Dower, or Dowse, married as her second husband a descendant of Ednowain Bendew. Her first husband derived his descent from Edwin of Tegeingl, but by her left a daughter and heir, Joan, who carried Finnant in marriage to her husband, Richard ab Robert, descended, through Gwyn ab Gruffudd of Cegidfa, from Brochwael Yscythrog. They also had issue an heiress, Catherine, who carried Finnant in like manner to her husband William Lloyd, father of John Lloyd, father of William Lloyd of Finnant, who left a sole daughter and heir, Mary, *obt.* 18th March 1789, wife of John Jones, *obt.* 4th Oct. 1763, younger son, as shown above, of William Jones of Chilton and Susanah Calcot, his wife. They had issue a son, Lloyd Jones of Finnant, who died without issue 1801, leaving his sister Martha, the wife of Rev. Richard Congreve, heir in blood, but the Finnant property was sold. This Rev. Richard



Congreve, of an ancient Staffordshire family, was the son of John Congreve, 1694, by Abigail, daughter of John Harwood of Shrewsbury, son of John Congreve of Stretton, co. Staffordshire, 1659, by Mary, daughter of Thomas Nicolls of Boycott, mentioned under the Kynaston pedigree.

## LACON OF PORKINGTON.

(*Harl. MSS.* 1,396, 1,982; *Add. MS.* 14,314, etc.)

Sir Robert Lacon of Lacon, co. Salop

Sir Richard

Richard

=Matilda, d. and h. of John Boterell of Aston Boterell, son of Sir Thomas

William

=Elizabeth, d. of Sir ..... Owen or St. Owen

Richard

=Hellena, d. of Sir Hugh Burnell of Acton Burnell

John of Lacon

=Elizabeth, d. and h. of Sir John Stanlowe or Standon of co. Stafford

Robert

=Ellena, d. and h. of Nicholas Coeton of Coeton

John of Lacon, =Ellena  
eldest son

Ellena, heiress of Lacon

=Robert Hussey

Margaret, heiress

=Banester of Lacon and

V Hadnall

Alan, second son, 11 Rich. II

=Agnes, d. of Walter de Pembruge, Knt.,  
by Margery, d. of Sir John Burley, Knt.

William Lacon, son and heir, 2 Rich. II

=Margaret, d. and h. of Richard or Ralph Paslew,  
by Amicia, d. of Richard Kynaston

Sir Richard Lacon, Sheriff of Shropshire, 1415

=Elizabeth, d. and h. of Hamon Peshale of co. Staf-  
ford, by Alicia, only d. and h. of Robert Harley (by  
Mary, d. and h. of Sir Brian de Brompton), son of  
Sir Malcolm (18 Edward II), son of Sir Richard by  
Burga, d. and h. of Sir Andrew de Willey of Willey,  
co. Salop

William Lacon of Willey, co. Salop

=Magdalen, d. of Richard Wigram or Wisham of Holt, co. Worcester

Sir Richard Lacon of Willey

=Alice, d. of Thomas Howard, Esq., of Bridgnorth, by Joyce, coheiress of  
Sir John Stapleton

Sir Thomas Lacon of Willey

=Mary, d. of Sir Richard  
Corbet, Knt.

a

=Gwenhwyfar, d. to Gruffudd

Vychan ab Gruffudd Deuddwr  
to Brochwel, second wife

b

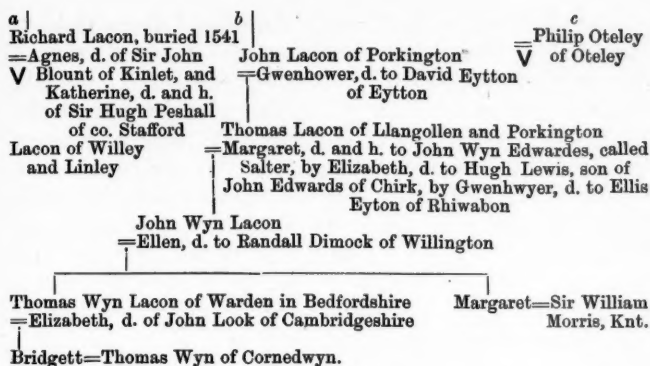
(*Harl. MS.* 1,982)

John, fourth son

=Anne

c





So important a family as that of Lacon of Brogyntyn, which, with the estate of Llandyn, in Llangollen parish, has passed to their descendant, the present Lord Harlech, should find its pedigree in every history connected with the neighbourhood of Oswestry. It will be seen from the *History of Powys Fadog*, vol. iv, p. 63, that John Wyn Edwardes was the second son of John Edwardes, heir of Chirk, derived from Tudor Trevor. (Harl. MS. 4,181.) The family of Boterell, ancestors of Lacon, became much increased by the marriage of William Boterell with Isabel, daughter and heir of Helias de Say, lord of Clun, and relict of William Fitzalan. The older estates, of course, passed to the senior branches of the Lacon family.

Before putting an end to this account, however, perhaps it would be of interest to some to mention another family descended from Ieuan Vychan ab Ieuan Gethin of Abertanad, who still own an estate near Oswestry, and one related to many of the families previously mentioned.

Robert Edwards of Rhydycroesau, who first assumed that surname, was the son of Edward Thomas (by Margery, daughter of Thomas Wycherley of Eytton), son of Thomas ab Llewelyn of Cynllaith, by Jane, daughter of Griffith Lloyd of Rhagad (a family of Lloyds which possessed that estate before the present

one of that name, and were descended from Osborn Wyddel). This Robert Edwards married Anne, daughter and heir of Robert Kyffin of Cynllaith, and was father of John Edwards, who purchased the estate of Ness Strange, and died 1709, having issue by Dorothy his wife, daughter of Thomas Barnes, a son, John Edwardes of Ness Strange, who married Mary, daughter of Richard Muckleston of Shrewsbury, brother of the Recorder of Oswestry, and had issue John Edwardes of Ness Strange, who by Margaret, daughter of Robert Lowndes of Winslow, co. Bucks, was father of twin sons, Rowland and John, the latter of whom was founder of the family of Edwards of Dolserau, co. Merioneth. The elder son, born 1738, married in 1765 Dorothy, daughter of John Scott of Shrewsbury, and was by her ancestor of the present owners of Ness Strange. By this match they are related to the families of Scott-Waring, Stokes, Reade, Faber, etc., etc.

Thus has time blended these several races, uniting in one channel the blood which had been rendered hostile by the passions and iniquities of mankind. The Norman blood of the Plantagenets and Fitzalans flows peacefully intermingled with that of the Royal Llewelyn. Time has softened injuries, buried old griefs and heartburnings, as it has also changed the wild Welsh warrior, the haughty Norman noble, or the lowly Saxon serf into the gentle and simple folk of the present day. It is thus that a deep study of the gentle sciences of heraldry and genealogy ought to make men feel more fully the unity of the great human family, and to induce a spirit of courteousness to all; a spirit whose absence is rather the mark of the risen man of our time, than that of the older and nobler families. It inculcates a loftier and less variable standard of nobility than that of accumulated wealth, oftentimes chastens the rich and cheers the poor, thus tending to equalise the various conditions of men in this changeable, unstable, and sorrowful world.

It remains, in closing this history, to say what is the authority for the information therein contained, and this may be classed under the following heads :—The Harl. MSS. and Add. MSS. of the British Museum, several county histories, collections, and information relative to the family given by the late George Jones, Esq., to his grandson Henry, and taken from his forefathers, compared with parish registers, the Blakeway MS. in the Bodleian Library, Oxford, old deeds, and other authentic documents, etc., etc.

HENRY F. J. VAUGHAN, B.A., S.C.L., etc.

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## NOTES ON THE OLDER CHURCHES IN THE FOUR WELSH DIOCESES.

BY THE LATE

SIR STEPHEN RICHARD GLYNNE, BART.

(Continued from p. 48.)

PENNANT MELANGELL (ST. MONACELLA).

Oct. 14th, 1848.

A CHURCH of mean exterior, but with some points of interest. It consists only of nave and chancel, west tower, and south porch. The architecture is rude; but worked into the south wall appear some Norman capitals, also two small broken shafts, and sculpture with crockets. The south porch is large, and within it is a doorway, tall and narrow, with semicircular arch on imposts, which must be early Norman. There is also a small Norman window on the north side. Other windows are late and square-headed, and some wretchedly bad; but the east window is wanting, a building used as a school being added to the end of the chancel. The tower is low and heavy, quite plain, and without buttress or window, except only a slit on the south. It is surmounted by a sloping roof and wooden belfry. There is a very curious wooden gallery at the west end, with tracery, and eleven square, paneled compartments with cornice above, in which is some foliage intermixed with sculpture representing the legend of St. Monacella, which is very curious and interesting. Below it is also a cornice with oak-leaves and acorns. There is also a rood-screen with four compartments on each side, and a door in the centre with some ogee tracery, and painted red. The pavement is of slate. The church is very untidy, and awfully crowded with pews quite up to the altar. In the north wall is a

black-letter inscription in Welsh, A.D. 1555. The font is circular, banded, but much knocked about.

In the churchyard are some very fine yew-trees and two sepulchral effigies,—one with a lady's effigy, one with a shield. There are a lych-gate and the shaft of a cross. The view from the churchyard over the lovely, retired valley, secluded among fine mountains, is most enchanting.<sup>1</sup>

#### WELSHPOOL (ST. MARY).

This church has a west tower, nave, side-aisles, and chancel. The walls of the nave are rebuilt in a modern style; but internally are five late Perpendicular arches of Tudor form, dividing the aisles on each side, springing from moulded piers of diamond shape, without shafts, and having embattled capitals. The tower is of plain Perpendicular work, with a battlement and simple belfry windows. The chancel is of good Decorated work; the east window of five lights, like that at Haseley; the north and south windows of three lights, with good tracery. The ceiling of the chancel is flat and paneled, painted and gilt, and the ivy grows through some of the windows. There are galleries and a good organ. The arcades may possibly be modern; and probably there has been a change in the original plan of the nave, the south aisle being very wide, and the north aisle so narrow. The chancel is crookedly placed with reference to the present arrangement. The chancel (1857) has recently been improved, and the roof much raised internally, paneled, and ribbed, and coloured blue. There are two arched recesses south of the altar (one of ogee form), but encroached on by the steps. The east window is of five lights, and with new Decorated tracery. On the north side of the

<sup>1</sup> The church was restored in 1877, and put into good order. The effigies were at the same time removed into the church. They probably represent Iorwerth of Penllyn, the second son of Madog ap Rhirid Flaidd, and his wife Gwerfyl.

chancel is a fine recumbent monumental effigy of Edward, second Earl of Powis, *ob.* 1848. The body was rebuilt 1774.<sup>1</sup>

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### DEANERY OF WREXHAM.

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#### GRESFORD (ALL SAINTS).

This large and beautiful church is of a style nearly singular in Wales, and in its richness resembles the style of Somersetshire rather than the Principality. The whole is Perpendicular, except a few portions of the wall, which are Decorated. There are, however, many points of resemblance in it to the neighbouring equally fine churches of Wrexham and Mold. The plan comprises a noble west tower, a nave and chancel, each with side-aisles, which are continued to the east end. The whole of the body has a good battlement. A south porch has been converted into a vestry. The tower is lofty, and finished with a handsome battlement, eight crocketed pinnacles, and eight statues, apparently of apostles, in the intermediate spaces. There are also statues in niches at the angles of the upper story. The belfry windows are double on each side, with ogee canopies. The lower portion of the tower appears to be earlier, both from the difference of the stone and its plainer character. The south porch has over its outer door a square dripstone, and in the centre a fine niche, with canopy projecting out-

<sup>1</sup> In 1871 the chancel was remodelled, and a north organ-chamber added; a new bay opened at the west end by the removal of the gallery and throwing the porch into the church. An open roof of pitch-pine was erected in lieu of the previous ceiling, a new memorial pulpit was set up, and several memorial windows. The architect was Mr. G. E. Street, A.R.A. A fine, new organ has been added in 1884.

wards, with the figures of the Virgin and Child. The wall is rather bare, and there is no large west window, only a small one of two lights set high in the wall, which has a Decorated appearance; and there is a very plain west doorway. The tower<sup>1</sup> opens to the nave by quite a small pointed arch in the wall, bevelled and continued without shafts, which, being entirely below the present gallery, is well seen. The west window of the south aisle is a flowing Decorated one of three lights; the other windows are all large and Perpendicular, of four lights; those of the clerestory have rather depressed arches, and are of four lights.<sup>2</sup> The interior is of great beauty, and the symmetry uninjured by galleries, the only one being at the west end of the nave, for the reception of the organ, and on the whole inobtrusive and well-contrived. There is no chancel arch or architectural distinction. The body is divided from each aisle by six pointed arches, of which one is in the chancel. The piers are rather coarse, composed of shafts clustered in lozenge form, with a general plain-bonded octagonal capital. The clerestory windows have four lights, except in the eastern compartment, where are but three lights. The roof is of wood, and very elegant, formed by ribs into panels with flowered bosses.<sup>3</sup> Another most beautiful feature is the roodloft screen reaching across the entrance to the chancel, in very perfect condition, of three compartments on each side of the centre, with most elegant tracery and cornices of vine leaves, crowned by Tudor flowers: the loft itself is extant.

<sup>1</sup> There is a cornice under the battlement containing animals, etc.

<sup>2</sup> The windows have dripstones with most curious corbels representing grotesque heads, animals, etc. Over the east window, externally, is a crocketed dripstone, and the apex of the east gable is crowned by a cross.

<sup>3</sup> That of the aisles is plainer than in the nave, the ribbed panels having no bosses. Those of the two aisles are rather dissimilar. The ribs rest on large and curious corbels representing heads and animals, very grotesque, and differing from each other.



There are also elegant parclose screens, enclosing the chancel aisles, of later and rather less good style than the roodloft. The altar is raised high, though less so than formerly, and there is a kind of crypt beneath it. The east window, of seven lights, is entirely filled with very rich, ancient, stained glass, representing various saints. In the north aisle was the chapel<sup>1</sup> of the Virgin Mary, and its east window contains representations of several passages in her life in admirable stained glass, and several inscriptions on scrolls, recording the donors with dates, but these are mostly mutilated in some degree. The date 1498 appears. In the south aisle was the chapel<sup>2</sup> of St. John the Baptist, whose history is seen in its east window, the stained glass of which is also in fair preservation. In this chapel the altar was originally raised on a step, and in the south wall is a niche with piscina of Decorated character, having crocketed ogee canopy.<sup>3</sup> The eastern arch on each side of the chancel is walled up. In the north chapel there is a fine canopied niche. The chancel contains all the original stalls and desks in front, with much excellent wood carving. In the north aisle is a slab under a recess in the wall with an inscription, and under a flat arch in the south wall an effigy of a knight in chain mail, with a lion rampant on the shield, with this inscription:—"Hic jacet Madoc ap Llewelin ap Griffri, *obit.* 1331." The font is an octagonal basin of rather elaborate design, upon an octangular pedestal. The sides of the basin have sculpture of the Virgin Mary, of the infant Jesus, St. Peter, and various other subjects, some mutilated; below the bowl on the sloped sides is some curious paneling without bosses. In the south chapel of the chancel are Elizabethan monuments of the Trevors of Trevalyn.<sup>4</sup>

<sup>1</sup> The Llai Chantry.

<sup>2</sup> The Trefalyn Chantry.

<sup>3</sup> "A beautiful monumental brass has lately been erected here to the memory of the Rev. C. Parkins and Anne his wife."

<sup>4</sup> In 1867 the church was effectually restored by Mr. G. E. Street, A.R.A., and the damaged glass in the fine east window at the same time renewed.



## HANMER (ST. CHAD).

This is a fine church, but in a bad condition, consisting of a west tower, a nave with side-aisles, south porch and chancel. The whole is Perpendicular, of late, but good, character. The tower lofty and embattled, the belfry windows long and double, with transoms, and in the stage below the belfry is a square containing a quatrefoiled circle. The whole church, including the porch, is embattled, but there is no clerestory. The windows (one square on the north) are chiefly of four lights, some with and some without transoms. On each side of the nave are four Tudor arches dividing the aisles, and springing from clustered piers. The east end of each aisle is enclosed by a wood screen, that on the south very fine. The east end of this aisle belongs to the Hanmer family, and contains several monuments to them. Both these enclosed chapels have very beautiful wood ceilings, paneled with quatrefoils in the spaces, enriched bosses, and beams foliated. The pulpit has wood carving of the age of Elizabeth. The font is octagonal. The chancel is modern and ugly.<sup>1</sup>

## HOLT (ST. CHAD).

This is a handsome church of good and well-finished Perpendicular architecture. It has a west tower, a nave, chancel, and side-aisles. The tower is embattled, has a good west window, corner buttresses, and a belfry window of two lights, having a Decorated look, and a flowered band under the parapet, and gargoyles at the angles. The body has no battlement, and there is no clerestory, but the windows are very numerous,

<sup>1</sup> The chancel is now (December 1884) being restored in character with the date of its erection, furnished with cedar-wood, and laid with encaustic tiles, at the expense of the patron, Sir Edward Hanmer, Bart., who has also filled the windows with memorial glass.

and make the interior very light; they have mostly flat arches, and those at the east end are large and fine. The nave is unusually narrow, and the aisles greater in width, which is singular. There are Tudor arch doorways on the north and south, with labels and circles with quatrefoils and shields in the spandrels. Above the south door is a band of paneling. The arches dividing the nave from the aisles are very acute, and perhaps may be of earlier period than the other parts of the church. The piers are octagonal, both in the nave and chancel. The latter has two arches on each side, but they are of Tudor form. In the chancel are some wooden stalls. At the east end of the south aisle is a fine ogee niche crocketed, set between buttresses surmounted by pinnacles. The font is octagonal, paneled with armorial bearings. There are six bells.

*Revisited, Nov. 26th, 1853.*

The interior fine, and unencumbered by galleries. The nave extremely narrow, and though of fair height, without clerestory. The nave has five remarkably acute chamfered arches on each side, the piers octagonal, with moulded capitals. The aisles are wider. The ceilings throughout modern and flat; no chancel arch, but a modern Gothic screen dividing the chancel. In the chancel are two flat, wide, Tudor arches, with good mouldings on each side, dividing the aisles, the piers octagonal and channeled. Some of the old stalls remain. The east window is a large one of five lights, with two transoms. In the south aisle, the east window, a very large one and fine, of six lights, subarcuated, having a quatrefoil in the centre of the head, and mouldings and shafts; that at the east of the north aisle has five lights; the others are chiefly of four lights, set very closely, and with Tudor-shaped arches, resembling those at Mold. The south-east respond is a finely moulded corbel. In the south aisle, near the east end, is a fine

piscina. There are fragments of stained glass. The parapets are moulded, and there are shallow buttresses with incipient pinnacles. The east end is flanked by square paneled bases of pinnacles. The south door has an elegant square label finely moulded and foliated, and above it a horizontal band of paneling; the spandrels paneled, and containing heraldic shields. The north door has also a label and spandrels of plainer sort. The tower finely mantled with ivy on the south. The ground is uneven, and falls from the east end, where there seems to be a crypt under the church. A curious monumental brass plate in the north aisle, 1666, with Latin inscription and English verse, and a name in Greek characters.<sup>1</sup>

OVERTON<sup>2</sup> (ST. MARY).

Nov. 7th, 1871.

This church was reopened on the said day, after considerable restoration and improvement. It consists of a nave with aisles, chancel, and western tower, and all the portions that are not reconstructed are of late Perpendicular character. The tower, which is quite untouched, is a good specimen of plain Perpendicular, built of red sandstone, with embattled parapet and corner buttresses, but no division by string courses. There is a good west doorway, with flat arch and continuous mouldings, and hood on head corbels, above a two-light window; the belfry windows also of two lights; and at the north-east angle is a square turret for stair-

<sup>1</sup> Holt was in the diocese of Chester till 1861, when it was transferred to St. Asaph. In 1871-73 the church underwent a complete restoration at a cost of upwards of £4,000, the chancel being done by Mr. Christian at the cost of the Ecclesiastical Commissioners, the rest under the direction of Mr. Douglas of Chester. The brass above referred to is in the Crue Chapel, and engraved by Silvanus Crue to the memory of Thomas Crue, whose name is given in an acrostic formed by the initial letters of the verses.

<sup>2</sup> This parish until 1867 was a curacy under Bangor, and, with the rest of English Maelor, was in the diocese of Chester until 1861, when it was transferred to that of St. Asaph.

case rising above the parapet. There is a gabled chapel, like a transept, forming the east end of the north aisle, but ranging with it, the wall of the said aisle being modern. In this quasi-transept is a large late Perpendicular window of five lights, with Tudor-shaped arch and transom. All other windows are modern; those of the north aisle very poor; those of the south aisle better, Perpendicular, and of three lights. The tower arch to the nave is small and stilted, and unusually low. The arcades of the nave have each five arches, all of late Tudor form save the two western of each arcade, which are lower and narrower. The piers are all octagonal, with capitals, but the western pier on each side is a plain wall, whence rises the arch on the west, but on the east from a respond. This marks some change of plan. The chancel has been wholly rebuilt in plain Perpendicular character. The east window of five lights contains good modern stained glass, and there is a three-light window on the north and east. The chancel arch is new and pointed, on shafts with octagonal caps. The font small and poor.<sup>1</sup> The roof of the nave is a new one of timber, with hammer beams, and some quasi-clerestory windows, or rather dormers of two lights have been introduced in it. The uprights are supported on corbel shafts, which are much too large and conspicuous (being white), resting on the caps of the piers. The seats are all open and uniform, of pine. The organ is at the east end of the north aisle.

#### RHUABON (ST. MARY).

This church has a west tower, nave, chancel, and side-aisles. The tower is embattled, and has a two-light belfry window, apparently Perpendicular. The church has been much altered, the whole of the original arches and columns removed, and replaced by

<sup>1</sup> A new font was presented in 1872 by the friends and tenants of Mr. Edmund Peel, to commemorate the christening of his son.

plain pillars, and the greater part of the windows also modernised. At the west end of the aisles remain two Perpendicular windows ; and a very good one, of five lights, at the east end of the chancel, has a crocketed ogee canopy. There is an organ in the west gallery, and there are some tombs. In the north chapel of the chancel is an altar-tomb of alabaster of debased character. The sides have niches within which are weeping figures and angels with shields. On it are recumbent figures of a man in armour, with head in helmet and feet on a lion, and a lady, with an inscription which runs thus : "Orate pro a'i'a Joh'is ap Elis Eyton armigeri qui obiit vicesimo octavo die mensis Septembris an'o D'ni ..... Elizabeth Calfey uxoris ej' que obiit xj die mensis Junii Anno D'ni M<sup>o</sup>D<sup>o</sup>XXIV. Quor' a'i'abus propitiatur Deus. Amen."

In the porch of Rhuabon Church are two old mutilated figures on slabs bearing shields. There is no distinction of chancel, and the north and south chapels have been rebuilt. The octagonal pillars of the arcades may be original, but the arches and clerestory are modern. There is a private chapel at the east end of each aisle, divided from the rest by Pointed arches on octagonal piers, and from the sacarium by crocketed smaller arches which may not be original. The south wall is original, and the plaster has been removed ; but the windows are mostly modern, some not recent, though debased.

1869.

The original east window has been replaced by a less good Perpendicular one. The tower-arch is Pointed and continuous, but masked by the gallery. Some of the seats have been made open. The tower is of very poor Perpendicular. The belfry windows have a flamboyant look ; the west window is closed. The tower-arch is on pointed corbels.

1872.

The restoration has been completed. The arcades have been replaced ; five Pointed arches on pillars

alternately octagonal and circular ; also a new clere-story, of which the windows are alternately square-headed, and of spherical, triangular form. The roofs are all new. A chancel-arch is added on marble shafts, and a new east window.<sup>1</sup> The aisle-windows are new, Decorated, of three lights ; the organ removed to the south aisle, and the Wynnstay seat into the tower. A curious mural painting has been discovered in the south aisle, appearing to represent the corporal acts of mercy.<sup>2</sup>

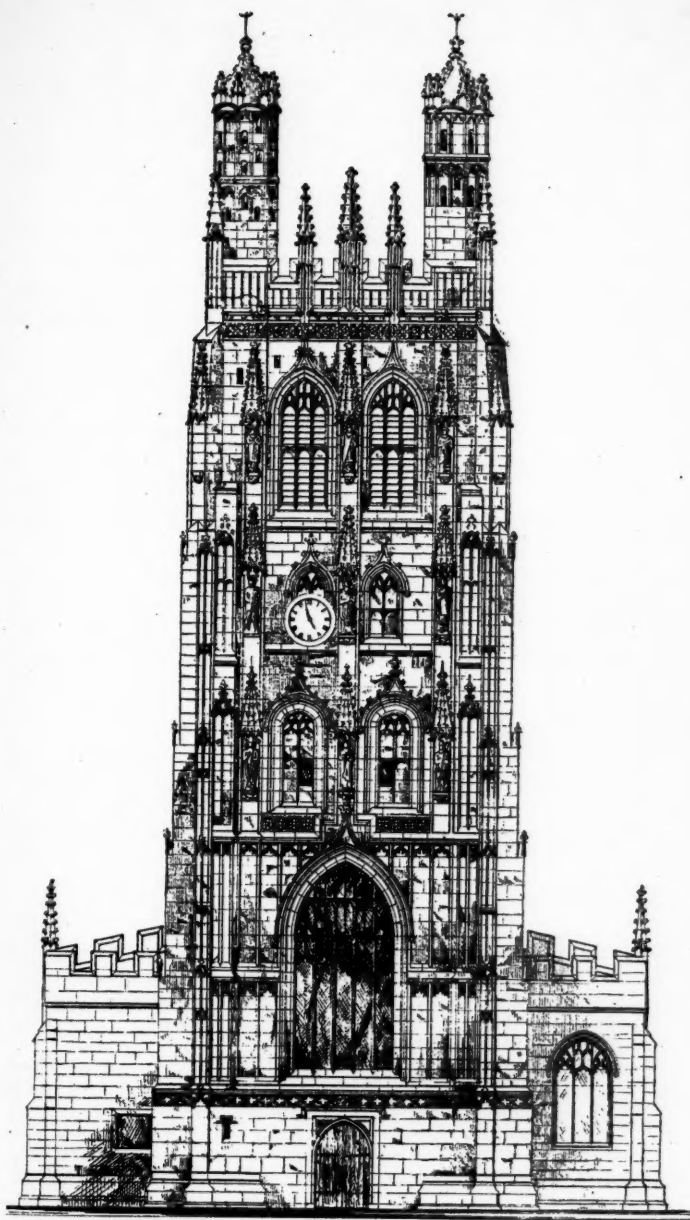
WREXHAM (ST. GILES).<sup>3</sup>

This is a very fine Perpendicular church, the exterior most gorgeous, especially the tower, which is at the west end. The nave is long, and has side-aisles, but not the chancel, which is not large in proportion, and is singular in having a polygonal east end in a half hexagon. The tower is one of the richest in the kingdom. The whole of the exterior is embattled, and the buttresses are crowned with crocketed pinnacles. The windows of the aisles are all of four lights ; those of the clerestory are of rather inferior character, and have obtuse arches. The side-aisles are not carried quite to the west end of the nave, and the west end of the north aisle is occupied by a porch. The interior is spacious and imposing, though some of the effect is lost by the insertion of galleries in the aisles. The nave has six pointed arches on each side, springing from octagonal columns with capitals, which columns do not quite correspond with the richness of the other portions. Over each pier is a rich bracket or corbel

<sup>1</sup> This window has been filled in with stained glass by those connected, in the past and present, with Wynnstay, in memory of Miss Marie Nesta Williams Wynn.

<sup>2</sup> This has been renewed, and the mutilated figures above referred to removed from the porch to the Plas Madoc tombs on the north side of the church.

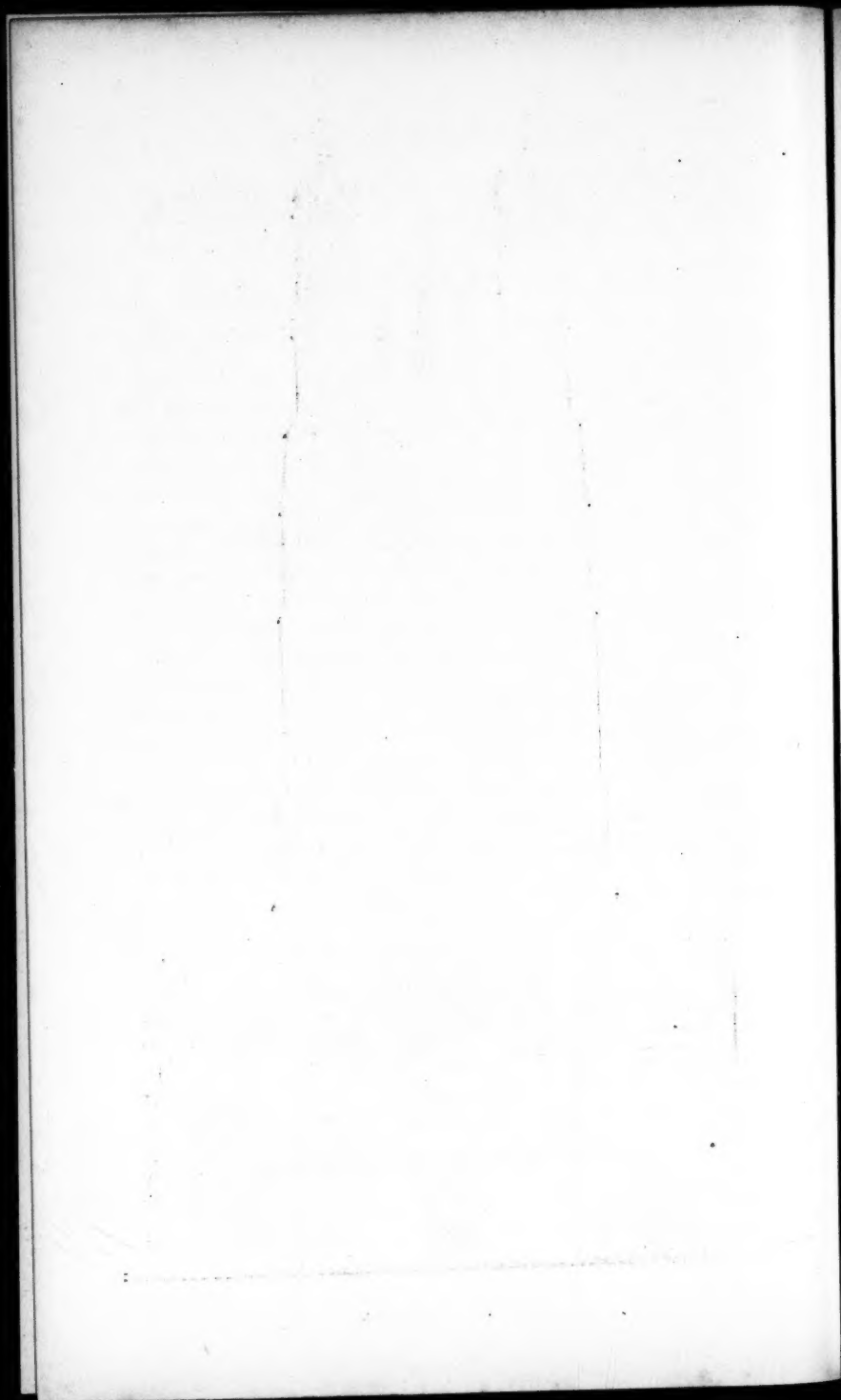
<sup>3</sup> The accompanying view of the fine tower is reduced, by permission, from Lloyd Williams and Underwood's excellent illustrations of the *Village Churches of Denbighshire*.



WREXHAM CHURCH TOWER.







in stone, which present various sculpture of foliage, heads, and angels bearing shields. The roof is boarded in paneled compartments, the ribs having foliated bosses at the points of intersection. There is some good tracery above the beams, and the spandrels rest on figures of angels. The aisles have plainer roofs, with corbels supporting the beams. The chancel arch is very singular, from the evident remains of stone tracery in its head, whence it seems probable that it was originally the east window, and that the chancel was subsequently added. On each side of it is a niche with very rich canopy. At the east end of each aisle is also a fine canopied niche. The chancel had, till lately, a gaudy modern altar piece, and the three east windows closed, but this has recently been corrected. On the south side of the chancel are three very rich sedilia with crocketed ogee canopies, feathering and foliation in the adjacent spaces. The windows in the chancel are of three lights; some fine niches were formerly in a great measure concealed. In the chancel are several modern monuments; one by Roubillac rather celebrated. There is also a brass eagle lectern: The pulpit and desk are of cast-iron, in a Gothic pattern, and unhappily placed so as to hide the altar. The tower arch very lofty and fine, and the ceiling within the tower has beautiful stone groining; within it is placed a considerable organ.<sup>1</sup>

<sup>1</sup> An effective restoration of the church was carried out in 1867 by Mr. B. Ferrey, when the galleries were removed from the north and south sides, and the whole suitably furnished; the Roubillac monument was transferred to the north wall, and a handsome, new pulpit presented by Mr. P. Walker, the Mayor, to which a subsequent Mayor added also a reading-desk.

*(To be continued.)*

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## LLANDDERFEL PARISH REGISTERS.

### THE LLOYDS OF PALÈ AND OTHER FAMILIES.

AT the inspection of the Llandderfel parish registers by the members of the Cambrian Archæological Association, on the occasion of their meeting at Bala in 1884, a suggestion was thrown out by the Rev. Canon Thomas, with the view of obtaining a copy of the more interesting records. By the courtesy and kindness of the rector, the Rev. William Morgan, the local secretary has been enabled to act upon that suggestion.

The earliest register of baptisms, marriages, and burials of the parish of Llandderfel is dated 18th of November 1599, under the rectorship of William Kenrick, which extended from 1592 to 1640. The books are in a fair state of preservation. With a few partial exceptions, the entries in Register No. 1, the oldest, are not only legible, but present a wonderfully fresh appearance. A few of the earliest are in English, and the rest in Latin. Most of the writing in English is in the style of the period as to orthography and formation of the letters, but the greatest part of that in Latin is in both respects similar to the writing of the present day. Besides the usual entries, there are records relating to the church, boundaries of the glebe lands, undertakings at baptism to protect the parish from burden on the rates, clandestine marriages, mode of burial, and burial of friends in other parishes.

There is also an interesting account of a family within the parish, from the burial of a widow lady and the marriage of her granddaughter, heiress to the estate, in 1591, to the birth of the twelfth child, issue of the marriage, in 1624. The account gives the dates and places of birth of the children ; states when, where, and by whom each child was baptized ; the names and

residences of the sponsors ; and a few other particulars. The record is in English in the old style, occupies seven pages and a half of Register No. 1, and is placed between the portion allotted to marriages and that assigned to burials. The ink has become dull and indistinct, and several portions of the writing required close attention before the words could be deciphered.

As a passage of early date in a family history may be of interest to the readers of the *Archæologia*, the account last referred to has been selected as the subject of this communication.

*"Mariadges, Christenings and Burialls of the House  
of Paley.*

"Doulce vhr David ap Will'm widowe daughter and cohiere to David ap Will'm ap Eden of Mochnant late wief to John ap Ellice ap Howell and mother to Maurice ap John ap Ellice was buried at Llanthervell in her own pewe or gavell the last day of June 1591 She dyed at Paley on St. Peters day Ao p<sup>d</sup>

"Evan lloid Jeffrey sonne and heire of Jeffrey ap Evan lloid of Dyffryn Erethlyn in the P'ishe of Eglois vach in the Coun' of Denbighe gen and margrett morice daughter and sole heire to morice ap John ap Ellice of Paley gen were married at llandtrillo in Edeirnon on monday the twelf day of July being llanrhaidr in mochnant flaire Eve 1591 and that the said Evan at the time of his m'iadge was juste xvj en yeres old and the said m'grett xi en yeaes of age Ao p<sup>d</sup> and they were m'ied by Sr Evan lloid then Curate of llanthervel

"Elizabeth lloid daughter and first child to Evan lloid Jeffrey and m'grett morice was borne at Paley on Wednesday the xiith day of October 1597 and was christened at llanthervell by Sr Evan lloid then Curate there the xiiith day of the said moneth her godfather was her grandfather morice ap John ap Ellice and her godmothers were Elizabeth price daughter to m<sup>r</sup> Cadwaladr price of Rhiwlas & wief to m<sup>r</sup> John Owen of Caerberllan and Catrine Ed's second wief to m<sup>r</sup> David lloid morgan of Crogen Ao p<sup>d</sup> wch Elizabeth lloid died at Paley aforesaid on palm Saturday the 4th of Aprill 1612 and was buried in her grandfathers pewe the 5th day of the said moneth of Aprill being palme Sonday m'd that llanthervell bridge was then downe and her body broughte to the Churche over pont gilan Ao Dni 1612 Digwyl ddervel y claddwyd hi

"Jane lloid second child and daughter to Evan lloid Jeffrey

and the foresaid m'grett his wief was borne at Paley the xvth day of December 1599 being ffriday and was christened the xxth daie of the same moneth at llanthervell by Sr Edward Jones then Curate there her godfather was Richard Thelvall of branes and her godmothers Gwen lloid and Jane Thelvall her fathers ij susters

"m'grett lloid daughter and third childe to Evan lloid Jeffrey and the said m'grett his wief was borne at Paley the 18th daie of Aprill 1601 being Satturday & was christened at llanthervell by the forenamed Edward Jones Clerke at service time on Son-day the 19th day of the same moneth her godfather was morgan ap John ap Robt lloid and her godmothers were m'grett Thelvall of Branes her fathers mother then wief to Richard Thelvall and Agnes vch David ap Thomas gruff afterwards wief to Edward ap Cadr: wch m'grett lloid dyed at Paley the 25th day of June 1602 and was buryed by the same Curate neere the comunion table in the chauncell of the same churche

"Mary lloid daughter and fouerth childe to Evan lloid Jeffrey and the said m'grett his wief was borne at her fathers house in Egloisvach the xth day of february 1602 being xlvth or the last yeare of the reigne of Queene Elizabeth for her ma'tie died the 24th of March following and was christened at Eglois vach church by Roderick Evans clerke then vicar there the xith day of the same moneth her godfather was Will'm lloid ap harry and her godmothers Mary Owen wief to mr Robert holland of Penant Erethlyn and mary Williams daughter to Will'm prichard of Aberconway

"Allice lloid daughter and fieth child to Evan lloid Jeffrey and the said m'grett his wief was born at her fathers house in Eglois vach the 30th day of October 1605 and was cristened at Eglois vach Church the 3th day of november following by the foresaid Roderick Evans her godfather was mr Thomas lloid of llansannen and her godmothers Allice lloid then wief to Hughe holland gen and Allice vch Ievan lloid her fathers Aunte wief to Geoffrey ap Robert of Cefnycoed m'd that the vth day of this moneth of 9b 1605 was the greate gunpowder treason intended at london.

"Jeffrey lloid eldest sonne and sixth childe to Evan lloid Jeffrey and m'grett his wif was born at his fathers house in Dyffryn Eglois vach the xiiiith daie of marche 1606 being Satturday and christened at the pishe church of Eglois vach by Rodericke Evanse the vjear there on Sonday the next day after his birth being the xiiiith day of the same moneth his godfathers were ffoulke holland of Groes Onnen and Jeffrey ap Robert of Cefnycoed gentlemen and his godmothers Elline vch Robert wyn

the vicar of Eglois vaches wif and Elline hookes wief to hugh David ap Jeffrey wch Jeffrey lloid was afterwards cruelly murdered at Dol y Clettwr in Rhewedog in m'ionethshire on St. John Babbists day the xxiiiith of June 1626 by Evan thomas al's Jockus or tiler son to thomas ap Jen'yn ap Jockus of glyn dowrdwy and thomas Roberts son to Robt ap hugh Vaine of St. Assaphe then both resident at Rhewedog house the cause of the murder was never knowen the maner tooe lamentable to sett downe upon wch fact both the malef'ors fledd and the tiler being wthin fewe dayes after at goytre in llang'adr in Chirke land taken & brought before Sr Thomas middelton who sent him to go to Wrexh'm goale and on his way he caste himself ov' new bridge upon dee betwene Chirke and Rhuabon and being drowned and taken up his villanous desparte carcase lyeth buried at the bridge end pierced throwe wth an oken stake tooe small punishment for such a wicked murdrer thother villain flying to london was there likewise taken by Evan lloid Jeffrey the p murdreds father and brought to tryall and by countenance of ffrends was found guilty but of manslaughter God forgive them that did it & bringe the cause to light and noe doubt but God will disclose all murderers in time for the innocent blood cryeth for Reveng wch only belongeth to God Jeffrey lloid having nine wounds upon his body p'sented by the Coron'rs Enqueste whereof one mortall upon his head to the braines given him on the backside of the scull with the butt end of a ffowling peece and his necke bone broken the rest in his thighes and legge was buried in his grandfather maurice ap John ap Ellice grave in Paley pewe close to the wall the xxviith day of the said moneth of June 1626 by m' Will'm Kenricke Rector of llanthervell after a good ffunerall sermon preached by m' Richard Lewis Chaplaine to the right ho'ble William Erle of Pembroke and then vicar of llandrillo in Edeirnion upon this text oute of Genesis viz. Caine Caine ubi est Abel frater tuus &c. et hoc in perpetua' lamentabilis ejus mortem remanere devoc... p' hunc librum in scriptis testatur.

"Gwen lloid daughter and seaventh childe to Evan lloid Jeffrey and m'grett his wif was borne (in the seaventh moneth of her adge in the wombe) at her fathers house in Eglois vach the xxxth day of December being ffriday Ao dni 1608 about cock crowing and christened afore day by candlelight because she was weake by Rodericke Evanse the vicar her godfather was Griffith David lloid her godmothers gwen lloid of Groes onnen wief to ffoulke holland & gwen lloid of Tanyrallt her fathers sister wief to Jeffrey Owen gen.

"Elizabeth lloid second, daughter and eighth child to Evan

lloid Jeffrey and m'grett his wif was borne at Paley on Satturday the laste day of May 1612 and was christened the next day at service time being Whitsonday the firste of June 1612 by m<sup>r</sup> Kenrick her godfathers were Cadr Watkin & Edward Cadr her godmothers m'grett meyricke wif to morgan lloid of Crogen & her Aunte Ellen vch John ap Ellice m'd that she was named Elizabeth in remembrance of her eldest sister Elizabeth that was buried upon palm Sunday before Ao p<sup>d</sup>

"Catrine lloid daughter and nienth childe to Evan lloid Jeffrey and m'grett his wief was born at Dyffryn Eglois vach on Monday the 25th of September 1615 being Monday afore michmas day wch fell out to be friday and was christened on tuesday the 26th of the same moneth by Rodericke Evanse the vicar her godfather hughe holland of Penant & her godmothers Catrine lloid of nant y Kamas & her fathers Aunte Grissel hooks

.....  
 "Barbara lloid daughter and tenth childe to Evan lloid Jeffrey and m'grett his wief was born at Dyffryn Eglois vach..... 24th day of february being monday and St. Mathias daie about cockerowing & was christened the same day by Roderick Evanse her godfather Will'm holland of cefn y coed her godmothers Eline wen will'ms gm' ap Jeffreys wief and Catrine wch.....wief to Evan lloid y brane but she was named Barbara at the quest of Barbara Smith wief to John Prichard linen Draper of Denbighe whoe desired to have her christened after her name

"Maurice lloid second son and eleventh childe to Evan lloid Jeffrey and m'grett his wief was born at Paley the xth day of January 1618 being Sunday before Epiphany a little before midnight and was christened by m<sup>r</sup> Kenricke on tuesday following being the xiiith day of the same moneth his godfathers maurice lloid of Cowny and thomas ap John ap Elizec his godmother grace lloid wief to Roland Elizeg esq m'd that this yeare the flashing blasing starre appd in the skye Ao p<sup>d</sup> 1618

"Dorothie lloid daughter and twelfth childe to Evan lloid Jeffrey & m'grett his wief was born at Paley the xxvjth day of Auguste being thursday about three of the clock in the afternoone Ao dni 1624 and was christened on munday following being the xxxth day of the same moneth by m<sup>r</sup> Kenricke her godfather was hwffrey Jones als thomas and her godmothers Dorotie meyricke wief to w' hwffrey and grace vch thomas ap John ap Elizec m'd that m<sup>r</sup> Herbert vachan was borne the laste of July before Ao p<sup>d</sup> 1624."

In the foregoing history, the character of the handwriting is throughout uniform, and, when compared



with that of the customary entries, somewhat peculiar. From these characteristics, taken in connection with the fact that the tragical end of Jeffrey Lloyd forms part of the narrative, it may be inferred that the whole account was written by the same hand, about the same time, and that not earlier than the date of Jeffrey Lloyd's murder in 1626. By bearing in mind that the whole must have been composed at a later period than any of the events recorded, all seeming anachronisms will be avoided. The early age of the bride, whilst it cannot fail to strike the reader as remarkable, affords an explanation of the unusually long period between her marriage in 1591 and the birth of the last child in 1624. At the same time, the length of the interval, coupled with the birth of the first child in 1597, confirms the correctness of the reading of her age as being only eleven years.

There is reason to believe that matrimonial alliances in childhood were not rare in those days. In the *Oswestry Advertiser* of the 18th of March 1885, occurs a paragraph in which Mr. J. P. Earwaker, at a meeting of the Lancashire and Cheshire Antiquarian Society, mentions certain early marriages illustrative of the bygone social life of Cheshire. In 1562, Margery Vernon, between the age of nine and ten, was married to Rendle More, who was two years younger. Isabel Orrell, seven years, married in Turton Chapel to a bridegroom of the age of five or six. At Leigh Church, Gilbert Gerard, five years, and Emma Talbot, who was not six years old. John Rigmarden, at the age of three, was married to a bride of five. A daughter of Sir William Brereton was married at the age of two to a husband who was a year older than herself. If there was no ratification of the marriage when years of consent were attained—twelve for the girl and fourteen for the boy—it might be dissolved.

It may be noted that clerks in Holy Orders were addressed Mr. or Sir, but not Reverend; that infants were taken to church on the second day after birth, or

earlier, to be baptized ; and that the interval between death and burial was equally short, as in the case of Elizabeth Lloyd.

It is interesting to observe that Llanrhaiadr Mochnant Fair, held to this day on the second Tuesday in July, was held on the same day as far back as 1591 ; and that as at present, so in 1612, the 5th of April was dedicated to St. Dervel, as further appears in the register of burials :— “ Elizabeth Lloyd filia Evani Lloyd Jeffrey sepulta fuit in ecclesia perochiali de Llandervell Quinto die Aprilis dieq' Dominica Palmarum Dieq' Festo Dervell Dicato Annoque Redempti Orbis 1612. Annoq' Regis Jacobi Decimo.”

The statement that Llandderfel bridge was down in 1612 is incidentally and impliedly confirmed by the registration of Elizabeth Lloyd of Crogen, who, instead of being taken to Llandderfel Church, is said to have been baptized in Llandrillo Church, “ causa fluminis octavo die Martii Dieq' Solis Anno 1611.” At that time the 8th of March 1611 and the 5th of April 1612, were within a month of each other.

Rhewedog, the scene of Jeffrey Lloyd's murder, is the name of a township adjoining the township of Selwrn, in which Palè is situate. The burial of Jeffrey Lloyd is recorded in Mr. Kenrick's handwriting in the following terms :—

“ Gatfridus Lloyd Adolescens et Generosus Hæres de Pala occisus et trucidatus sepult' fuit in eccl'ia cu' majoribus suis vicesimo Septimo die Junii dieq' Martis Anno Dni 1626.

“ Ante peroptatos primæ lanuginis Annos  
Gatfridus superas Lloidus migravit ad oras.”

“ The flashing blasing starre”, said to have appeared in the year of Maurice Lloyd's birth, was doubtless the comet to which Longomontanus refers as having been observed on December 10th, 1618, with a tail above 100 deg. in length.

Roderick Evans is described as Vicar of Eglwysfach

when he christened Barbara Lloyd on the day of her birth, which ceremony, although the year is not mentioned, must have been performed in 1616. That Barbara Lloyd was born in 1616 is sufficiently clear from the facts that the event took place on a Monday, 24th February, after the birth of Catrine, 25th Sept. 1615, and before that of Maurice, 10th Jan. 1618, and that 24th Feb. fell on a Monday in 1616, but on a Tuesday in 1617, the only other possible year. The year is fixed as above on the strength of a rule of general application for ascertaining the day of the week on which any day of a month will fall, and which will be found explained at the end of this paper. In virtue of the same rule a few corrections might be made in respect of the weekdays of certain days of the month relating to the births or baptisms of Jane Lloyd, Elizabeth Lloyd second, Jeffrey Lloyd, and Maurice Lloyd.

Of the history of some of the houses and families subsequent to the period of the record, the following particulars may be given. Palè has been in the possession of the same family down to a recent date. In 1863 the last male heir, Mr. David Maurice Lloyd, died after devising the estate to trustees, with power of sale, for the benefit of his daughters. That power was exercised some sixteen years since, when the property passed to Mr. H. Robertson, M.P. Four of the daughters survive, of whom the eldest is married to Dr. R. O. Jones of Bala, and the second to Mr. George Cruddas of Newton Leys, Derbyshire.

Rhiwlas, which forms so attractive an object from Bala Bridge, is still the seat of a descendant of Mr. Cadwaladr Price, in the person of Mr. Richard John Lloyd Price, the owner of the largest landed estate in the county. Mr. Price acted as chairman of the local committee at the recent visit of the Association to Bala, and hospitably entertained the members on the occasion at the old mansion of Rhiwaedog.

Caerberllan, which is situate in the parish of Llanfi-

hangel y Pennant, the then seat of Mr. John Owen, to whom Mr. Cadwaladr Price's daughter Elizabeth was married, passed out of the Owen family into other hands only within the last few years.

Crogen, the ancient seat of the Lloyds, from whom the family name of Lord Mostyn is derived, was sold within the first third of this century by the late Mr. Bell Lloyd, and is now the property of the Earl of Dudley.

Thelwall, a name still known in Denbighshire, is no longer to be found in Merionethshire. Richard Thelwall is said to have been of Branes in 1599 and 1601. From the following affectionate tribute to the memory of his friend by Mr. Kenrick, it may be inferred that the owner of the place was a Mr. Branes, and that Mr. Thelwall occupied the residence whilst the owner was a minor. "*Morgan Branes de Branes perochia de Llandrillo Amicus meus familiaris et singularis obiit apud Branes in Aedibus suis Decimo quarto die Julii dieq' Jovis & sepultus fuit in sepulchro Patrum suorum in ecclesia de Llandrillo decimo sexto Julii dieq' Saturni Anno Aetatis suae Tricesimo secundo Anno D'ni 1614.*"

At the period in question, Meyrick was the name of one of the leading families in the vale of Edeirnion. Within the present century the estate has been sold, and the heir-at-law is now earning his livelihood by breaking in and training horses.

The Hollands of the neighbourhood of Conway formed one of the numerous branches of the family which were to be found in Lancashire, Cheshire, Carnarvonshire, Anglesey, and Merionethshire. The original stock is said to have come over from Normandy and to have settled in Kent. Whether there is now any living representative of one or other of the four Hollands near Conway, the writer is not informed. Mr. Samuel Holland, M.P. for Merionethshire, belongs to the Cheshire branch.

There is no monument to the memory of Mr. Kenrick except that furnished by the Registers. From his

name he was probably one of the Kenricks of Nant-clwyd, who in years gone by owned landed property in the parish. His death and burial are recorded in Register No. 3, fol. 19, in these terms: "Gulielmus Kenrick Rector de Llandervel et totius Academiæ in Artibus magister obiit in Xp'o et sepultus fuit ib'm primo die octobris Anno supradicto"; which year was 1640.

The rule referred to for ascertaining the day of the week on which any day of a month will fall consists in committing to memory the old couplet,

"At Dover Dwells George Brown Esquire,  
Good Christian Friend And David Friar."

The couplet contains twelve words, one for each month in order, beginning with January. The initial letter of each word corresponds with the 1st of the month represented by the word. The key to the use of the rule is the knowledge of the Sunday letter for the year, which this year (1885) is D.

Example 1.—On what day of the week will August 10 fall this year? C, the first letter of "Christian", stands for August 1. But C is the letter or day before D; that is, C, the 1st of August, is a Saturday. The calculation is instantaneous that August 10 will be on a Monday.

Example 2.—On what day of the week will June 17 fall? E, the initial of "Esquire", stands for 1st of June. But E is the day after D, i.e., Monday; hence June 17 will be on a Wednesday.

The above rule, slightly varied, appeared in *The Times* a few years ago.

It should be observed that every leap-year has two Sunday letters,—one for the first two months, and the other for the remaining ten. 1884 being a leap-year had F as a Sunday letter for January and February, and E for all the months from March to December, both inclusive.

The Sunday letter of any year may also be ascer-

tained by a simple and easy method whenever the day of a month in that year is given together with the day of the week.

Example.—Let the 12th of July 1591 be a Monday, then the 1st must have fallen on a Thursday. But the letter G in “Good” stands for 1st of July; then G in that year is Thursday, A Friday, B Saturday and C Sunday; C, therefore, is the Sunday letter of 1591. In like manner, with similar data, the Sunday letter of any year may be deduced.

As the Gregorian reformation of the calendar was not adopted in Great Britain before 1752, the older Registers of the parish were kept according to the old style. The Sunday letters deduced from the entries therein are those of the old style, and have been verified as such from a table of Dominical Letters. It must not be overlooked that before 1st of January 1752 the legal year began on the 25th of March. The importance of attending to this point will be evident by referring to the date of Alice Lloyd’s birth on the 30th of October 1605, and to that of Jeffrey Lloyd’s on the 13th of March 1606, and measuring the length of the interval between those two dates according as the year is supposed to begin on the 25th of March or on the 1st of January. In the one case the interval will be upwards of sixteen months, in the other not more than four months and a half. A similar remark applies to the extent of the interval between the 8th of March 1611 and the 5th of April 1612.

With regard to the months covered by a Sunday letter when the year commenced on the 25th of March, it may, it is thought, be taken as established, from a careful examination of the old Registers, that the year of a Sunday letter extended from 1st January to 31st December, and not from one 25th of March to another. In ordinary years, January and February to 24th of March of one year took the Sunday letter of the year commencing on the morrow, viz., 25th of March. In leap-years the first of the two Sunday letters applied



to the last two months, viz. January and February of the previous year; and the second letter began to run from the 1st of March to 31st December of that leap-year. For example, G and F were the Sunday letters of the leap-year 1616. G applied to January and February 1615, and F thence to 31st December 1616. The Sunday letter of January and February to 24th of March 1616 was E, being that of the year commencing 25th March, and ending 31st December 1617.

Since parish registers usually give both day of the month and day of the week in any year, by duly weighing the considerations suggested, it becomes comparatively easy to correct errors of, or verify, dates in such records without the inconvenience of having recourse to tables or almanacks.

OWEN RICHARDS.

Vronheulog. 11th May 1885.

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## THE PORIVS STONE.

It is with something of compunction that I have ventured to call in question the reading which has been so long accepted as the true rendering of this inscription:

PORIVS

HIC IN TVMVLO IACIT

HOMO XPIANVS FVIT.<sup>1</sup>

Mr. Longueville Jones' rubbings and Professor Westwood's skill in deciphering inscriptions seemed to have set the question at rest, and the reading itself has acquired such a deep interest as a very early Christian memorial, that it looks almost like sacrilege to throw any doubt upon it. That this is not the present reading, however, is evident to any one who will carefully examine the stone itself; and it appears to me more and more doubtful whether it ever was the correct one.

<sup>1</sup> *Lap. Walliæ*, p. 161.



I refer, of course, to the word XPIANVS in the lowest line.

On June 4th, last year, I made an inspection of this stone, but was unable to take a rubbing as I had no materials with me. I made, however, a very careful note of the lettering, inasmuch as instead of the accepted XPIANVS, it appeared to me to be simply PLANVS, whatever the meaning of the word might be. On communicating this result to two or three expert friends I was met with considerable incredulity, and the matter remained *sub judice* until the Annual Meeting at Bala in August. On that occasion a visit was made to the place during the excursion from Trawsfynydd to Dolgelley, careful rubbings were taken, and a sketch made by Mr. Worthington G. Smith with the aid of the camera. The result is given in the accompanying woodcut, where the word in dispute is unmistakably PLANVS.

Professor Westwood, in his valuable work, the *Lapidarium Walliæ*, gives a brief notice of earlier readings, from which we see a great diversity of opinion had existed as to the disputed word. Robert Vaughan of Hengwrt (1592-1666), the earliest to record a notice of it, read XRIANVS; Edward Lhuyd, in Gibson's *Camden*, p. 662, RIANUS; Pennant, *Tours in Wales*, ii, p. 256, PIANVS; Jones (*History of Wales*), including part of HOMO (MEI)RIANVS. Pennant adds, "some have supposed the P to have been an R, and the words to have been CHRISTIANVS FVIT; but whatsoever the letter in dispute might have been, there certainly never was room between HOMO and the next word for the letters CHRIS."

Professor Westwood, however, meets this objection by suggesting "that the difficulty has arisen from the curious conjunction between the first two upright strokes not having been clearly understood. This conjunctural character represents, in fact, an x of the Anglo-Saxon form, whereof the left hand portion also forms the loop of a p; the p and x and i following



THE PORUS STONE.

4

being equivalent to the monogrammatic contraction of the name of Christ, and enabling us to read the third line as 'Homo Christianus fuit' (he was a Christian man)."

Unfortunately, however, there are serious difficulties in the way of this explanation. In the first place, the Greek monogram form, PX, seems hardly to be in place as a prefix to a full Latin termination; and even if it were, we should expect the order reversed, and look rather for XP. In the next place there does not appear to be any indication whatever on the stone of this "curious conjunction", or of there ever having been any such. Moreover, the foot of the L is not any recent addition. It is of the same smoothness of incision and date as the rest of the letter; and that it has existed as long as any notice of the stone goes back is evident from its having been mistaken by Vaughan and Lhuyd for the lower limb of the P, thus converting it into their R. The former, indeed, has prefixed an x to the R (not P); but must have supplied it to fill the space in front, not from an Anglo-Saxon x. This space, however, is only marked by a few irregular dots which do not take the form of x at all.

On these grounds, therefore, we feel constrained to read the line as simply HOMO PLANVS FVIT; and we shall be grateful to any member who will explain the meaning of the word PLANVS in this connexion.

Another word read differently has been PORIVS as EPORIVS, equivalent to EBORIVS, and a connexion drawn out between him of Merioneth and him of York; but the stone itself contradicts such a hypothesis.

We have taken no notice of the fourth line as it is palpably and confessedly a comparatively recent addition.

D. R. T.

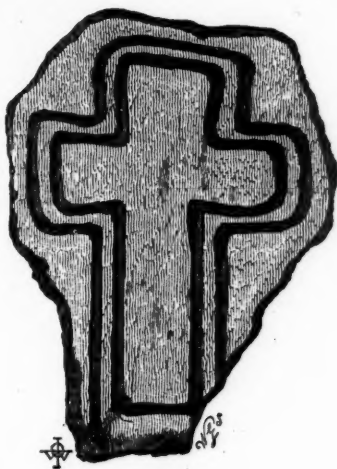
## FURTHER NOTES ON ANCIENT INSCRIBED AND SCULPTURED STONES.

### CROSSED STONE NEAR GOODWIC.

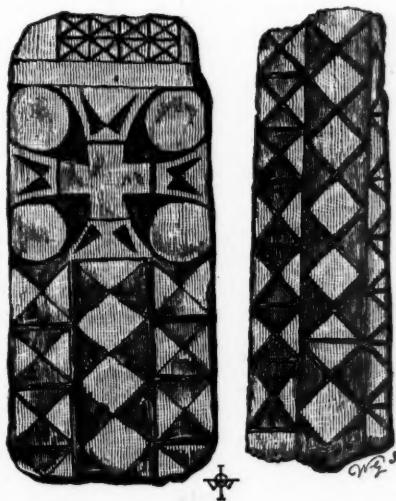
IN one of the excursions made by the members of the Cambrian Archæological Association during the Meeting at Fishguard in 1883, after passing through the village of Goodwic, and on the high ground about half way towards Llanwnda, the party arrived at a cross-road, the four angles of which, as we were informed on the spot, had originally been marked by four flat stones, one at each angle, on each of which was carved the figure of a cross. One only of these stones now remains *in situ*, at the south-east angle of the junction of the roads, the three others having either been broken up or removed, possibly to Llanwnda Church, and fixed on the outside of the walls of the sacred edifice.

As is so common in the district with these crossed stones, the one in question was found fixed upright into the bank, which it served well partially to support. It is of an irregular, oval shape, broken off at the bottom on the right side, measuring 28 inches by 18, and having a very rudely shaped cross inscribed on the face, formed of double, incised, parallel lines, the angles of the arms and top being rounded off. In its very simple form it differs from any of the crosses figured in my *Lapidarium Walliæ*.

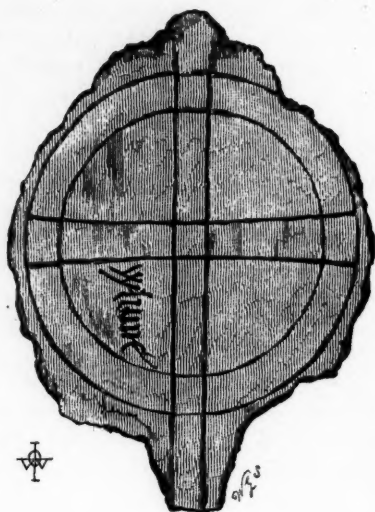
We were informed that another stone marked with a cross, still undescribed, was used in making a bridge across the road, a short distance west, beyond Llanwnda, the incised side being turned downwards. Mr. Romilly Allen endeavoured to examine this stone, but from its unsatisfactory position he was not able to determine the form of the cross.



CROSSED STONE NEAR GOODWIC.



SCULPTURED STONES AT LLANDEW CHURCH.



YLLWNE

SCULPTURED STONE AT LLANDEW CHURCH, WITH INSCRIPTION.



SCULPTURED STONES AT LLANDDEW CHURCH,  
NEAR BRECON.

The church of Llanddew is one of the oldest in the county of Brecknockshire, and is historically interesting as the parish church of Giraldus Cambrensis, with whom it is associated in some of the most stirring and interesting episodes in his eventful history. It was here, in 1187, that Archbishop Baldwin commenced his crusading mission through Wales, "the Word of the Lord being preached at Llanddew". Giraldus accompanied the Archbishop in his tour through South Wales.

"The church is a massive structure of the thirteenth century, cruciform, with lancet-windows. It is severely plain, but perfect in design, as has been well observed by one of our best authorities in speaking of it in the *Archæologia Cambrensis*. The long chancel with its three lancets on each side, its eastern triplet, its trefoil-headed priest's door, is unsurpassed for the perfect combination of perfect plainness with perfect excellence."

By the exertions of the Rev. I. Lane Davies, the Vicar, the restoration of the church was commenced in the summer of 1883, in the course of which additional proofs of its antiquity were discovered. Underneath the whitewash on the chancel-walls traces of illuminations and sacred texts were discovered. On the north wall were portions of the Lord's Prayer in Welsh, the characters and spelling clearly pointing to a period not much later, if any, than that in which the Bible was translated into the Welsh language; and on the intersection of the south transept, just above the squint, were found the faded remains of a well executed fresco of an angelic form.

The Vicar was good enough to forward to me sketches and rubbings of two carved stones ornamented with lozenge-shaped devices, accompanying, on the larger fragment, the representation of a Maltese-formed cross

with dilated ends to the limbs, which at some former period had been used as the top-stones of the quoins carrying the coping of the east gable of the church, and which had plainly been hammer-dressed on three sides.

The larger and more perfect of these two fragments measures 30 inches by 14 ; and the other, which has a portion of the right hand ornament cut away, is 30 inches by 9. The ornament of the two portions is continuous, and incised to the depth of three-quarters of an inch ; so that the stone, when unbroken, must have been 5 feet long by probably 18 inches wide ; whence it may be conjectured either that it was an upright cross with a long stem, or a coffin-lid. As, however, the stones were at least a foot thick, the former suggestion seems the more probable. The ornament is very peculiar, and unlike any other discovered in Wales, bearing a slight resemblance, in the numerous lozenges and square spaces into which it is divided, to the Llowes Cross. (*Lapid. Wall.*, Pl. 73.) The form of the cross, in the upper portion of the larger piece, is also very peculiar, the ends of the limbs being marked with triangular incisions which might possibly have been intended rudely to represent the nails with which the Crucified was fixed to the cross. Over the head of the cross a small triangular space occupying the place of the *titulus* is marked with slender diagonal and straight lines, forming a smaller series of lozenges. Between this and the top of the cross is a space formed by a trough cut to receive the coping. As the sculpture on the smaller portion is *across* the natural bedding of the stone, whilst it is *on* it on the larger piece, it is probable, as suggested to me by Mr. J. R. Cobb (to whom I am indebted for a knowledge of these and numerous other sculptured stones) that the stone was originally sculptured on each side, thus supporting the idea that it was originally an upright pillar or churchyard-cross.

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Mr. Cobb also kindly sent me rubbings of another stone which had been built into the wall of the south

transept, which, from its character, has been supposed to be pre-Norman. This stone is oval in shape, 20 inches long by 12 wide; its face is very uneven and scaly, clearly not having been dressed or rubbed before the cross was cut, as the lines of the latter are continued over the inequalities. The cross is very plain, and formed of double parallel lines surrounded by double circular lines, resembling that of the Trallong Stone (*Lap. Wall.*, Pl. 36). The lower part of the stem of the cross seems to have been cut off, and within one of the lower spaces between the arms of the cross is an inscription consisting of only six letters, which, however, are palæographically of considerable interest, and are separately represented in the smaller of the adjoining woodcuts. The first two letters resemble two y y; but I consider them to represent a w. The next tall letter is joined by a short oblique stroke to the outer line of the second y, and being conjoined with it forms, as I believe, a capital A. This is followed by an L with the bottom stroke oblique. Then follow four straight strokes which are somewhat blurred in the lower part. These seem to me to represent MI, followed by a curved stroke and oblique dash, which I presume are a terminal e=wALmie. The letters are formed of slender, simple, incised lines about two-thirds of an inch long. I should suppose they may be of the eleventh or twelfth century.

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Mr. Cobb has also sent me a drawing of another interesting stone which, *inverted*, was placed as a finial at the point of the east gable; but which, when examined, must evidently have been used as a piscina, being too small for a font. The larger, upper part (on which it rested upon the gable) is quadrangular, being 9 inches square, with a cable-moulding round the top edge, and another similar cable about 6 inches lower. The lower portion of this capital, as it might be called, is 3 inches deep, formed into wide scallops; and the

basal portion, or stem of the structure, is quadrilobed, measuring 7 inches across the widest part, and 5 inches between the sunk part of the lobes. The upper part has a well formed cistern, 5 inches square, gradually diminishing to a hole  $1\frac{1}{2}$  inch in diameter, which passes out on a curve to the back, or apparently unsculptured side, at the junction of the capital with the basal pillar. As placed, reversed, on the gable, the cistern and hole had no function whatever. Three of the semicircular lobes of the support plainly show sculpture, but are very much weathered. The present piscinal recess in the chancel is very ill formed, and it is pretty clear that it was once square. If square, it would hold this stone; but the drain in the stone would not fit. It may, however, be further suggested that this was a holy water stoup, or was connected with the font, and used in the office of holy baptism as a receptacle for the water which had escaped from the head of the baptised infant,—a use of which other analogous instances have been traced by my niece, Miss E. Swann, whose elaborate memoir on the subject will, I trust, shortly be published.

I. O. WESTWOOD.

Oxford. May 1885.

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EXTRACTS FROM A MS. OF ANCIENT DATE,  
GIVING SOME CUSTOMS AND USAGES  
IN NORTH WALES.

If there be a "Ffynnon Vair" (Well of our Lady) or other saint in the parish, the water for baptism in the font is fetched from thence. Old women are very fond of washing their eyes with the water after baptism.

At the delivery of bread and wine at the sacrament, several before they receive the bread or cup, though held out to them, will flourish a little with their thumbs to their faces, something like making the figure

of a cross. They (the women, mostly), when they say their prayers on their first coming into church, will do the same.

The Sunday after marriage they come to church with their friends and relations; with splendid appearance, the clerk of the church, primary, shall place the groom and bride in a most humble seat. After church is over, with the fiddlers before them, they run to all the ale-houses in the town. [Eglwysfach.]

When they bless another, they are very apt to add to the blessing of God the *Blessing of White Mary*.

Christmas Plygain.—Upon Christmas Day, in the morning, about three o'clock, most of the parishioners meet in the church, and after prayer and a sermon, they continue there singing psalms and Welsh hymns with great devotion and earnestness till broad day; and if any, through age or infirmity, are disabled coming to church they never fail to have prayers and carols, on our Saviour's Nativity, at home. [Llanbrynmair.]

Women draw the tenth pole out of the hedge on St. Paul's day, in order to know before-hand whether they shall have a crooked or straight husband. Pawl-fign both. [St. George.]

The custom of heaving upon Monday and Tuesday in Easter week.—On Monday the young men go about the town and country from house to house, with a fiddler playing before them, to heave the women. Upon Tuesday the women heave the men in like manner. [Llangollen.]

No farmer dare to hold his team on St. Mark's day, because (as they believe) one man's team was marked (that did work on that day) with the loss of an ox. [St. George.]

Custom of strewing green herbs and flowers at their doors upon Corpus Christi Festival. [Llanasaph.]

On Thursday after Trinity Sunday, which they call dydd Iau Duw or dydd gwyl Dduw, on y<sup>e</sup> eve before, they strew a lot of fern before their doors, called Rhedyn Mair. [Caerwys.]

Custom of sticking St. John's wort over their doors and windows upon the Eve of St. John the Baptist. [Llanfair.]

Small bonfire, which the Welsh term "Tân Buchas", on the eve of St. John Baptist day. [Darowen.]

The custom upon All Saints' Eve of making a great fire, called Coelcerth, when every family, about an hour in the night, make a great bonfire in the most conspicuous place near the house: and when the fire is about quite extinguished, every one throweth a white stone into the ashes, having first marked it, and having said their prayers round the fire. In the morning as soon as they are up, they come to search out the stones; and if either of them is found wanting, they have a notion that the person who threw it in will die before he sees another All Saints' Eve. [Llanbrynmair.]

Custom of distributing seed cakes upon All Saints' Day, at the receiving of which the poor pray to God to bless the next crop of wheat. [Llanasaph.]

The night before a dead body is to be interred the friends and neighbours of the deceased resort to the house the corpse is in, each bringing with them some small piece of meat, bread, or drink (if the family be something poor); but more especially candles, whatever the family is; and this night is called Wyl Nos, whereby the country people seem to mean a Watching Night; their going to such a house they say is "i wilio'r corph", i.e., to watch the corpse. But "wylo" signifies to weep and lament, and so "wyl nos" may be a night of lamentations. While they stay together on these nights they are either singing psalms or reading some part of the holy scriptures. [Llanycil.]

Whenever anybody comes into the room where a dead corpse lyes, especially the wyl nos and the day of its interment, the first thing he does, he falls upon his knees by the corpse, and saith the Lord's Prayer. [Llanycil custom.]

Pence and half-pence (in lieu of little rolls of bread, which heretofore generally, and by some still are given

on these occasions) are now distributed to the poor who flock in great numbers to the house of the deceased before the corpse is brought out. [Ysceifiog custom.]

When the corpse is brought out of the house, laid upon the bier, and covered before it be taken up, the next of kin to the deceased—widow, mother, daughter, or cosin (never done by a man)—gives across over the corpse to one of the poorest neighbors two or three little loaves of bread and a cheese with a piece of money stuck in it, and then a new wooden cup of drink (all which things are brought upon a large dish and reached over the corpse to the poor body, who returns thanks for them, and blesses God for the happiness of the soul of his friend or neighbour departed), [Llangollen], which some will require the poor body that receives it immediately to drink a little of. When this is done, the minister (if present) saith the Lord's Prayer, and then they get forward toward church. [Llanycil.]

And all along from the house to ye churchyard, at every cross way, the bier is laid down and the Lord's Prayer rehearsed; and so, when they come first into the churchyard, before any of the verses appointed in the service be said. [Yskeifiog.]

Some particular places were called "Resting Places". At church nothing is done but as directed by the Rubric, besides that Evening Service is read with the office of the Buriall. [Llanycil.]

At those words, "we commit this body to the ground", the minister holds the spade and throws in the earth first.

At Dimeirchion there is a Custom of ringing a little bell before the corpse from the house to ye churchyard.

When a corpse is carried to church from any part of the town, the bearers take care to carry it so that the cross may be on their right hand, though the way be hester (nearer) and it be less trouble to go on the other side; nor will they bring the corpse to the churchyard any other way but through the south gate, singing



psalms on the way as the corpse is entered into church. The minister goes to the altar and there saith the Lord's Prayer, with one of the prayers appointed to be read at the grave, after which the congregation offer upon the altar, or on a little board for that purpose fixed to the rails of the altar, their benevolence to the officiating minister. A friend of the deceased is appointed to stand at the altar, observing who gives and how much. When all have given, he tells the money with the minister, and signifies the sum to the congregation, thanking them all for their goodwill.

The people kneel and say the Lord's Prayer on the graves of their lately deceased friends for some Sundays after their interment, and this is done generally upon their first coming into y<sup>e</sup> church, and after that they dress the grave with flowers. [Llanvechan.]

In the church there is a general spitting; they usually spit at the name of the Devil or any of his synonyme, and smite their breasts at the name of Judas.

NOTITIA.

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We have reprinted the above "Extracts" from the *Rhyl Journal* for Nov. 22nd, 1884, because they comprise a highly interesting list of old customs, some of which, indeed, still linger among us. From the localities named it is evident that they relate to the diocese of St. Asaph, and they look as if they were taken from the Returns of Rural Deans on some of the ecclesiastical uses of their parishes. The probable date may be the earlier half of the last century. Many of the customs are very curious, for different reasons. The throwing of white stones into the Coelcerth and the drawing of the Pawl-fign were probably survivals of heathen practices, though the former may have been spiritualised by association with the Christian doctrine of living stones in the heavenly temple. This seems to have been the case with the custom of "heaving", which was evidently associated with the Resurrection, first of our Lord, and then of all, male and female.

A similar association, or acted parable, may be observed in the gift of seed cakes and the prayer for the crops of wheat; in the "Pawl" of St. Paul's Day and the "St. John's Wort" of the Baptist's day. Why "Rhedyn Mair" (Fern) should be strewed on "Dydd Gwyl Duw" (the festival of God), or why the day should be so called, looks more difficult to understand; but probably the day meant was that one in the latter end of May (the 28th) given in some old Welsh calendars as the festival of "Theocws", a name which I take to be a corruption of "Theotokos" (the mother of God), so that we have thus combined the commemoration of the Holy Birth and the simple carpeting of the stable at Bethlehem. "Smiting the breast", at the mention Judas, falls under the same category, so does "spitting at the names of Satan"; though we by no means imply that the custom was limited to that one occasion. The funeral customs were, all of them, expressive. The distribution of rolls of bread and of pence and half-pence at the house, was very likely symbolical of the obligation of charity, and the need to make friends of the mammon of unrighteousness. The prayer, by the way, explains the purport of the name of many a roadside resting-place, such as Gorphwysfa, Bryn Pader, and Bryn Paderi. The bell served as a solemn reminder of their common end: "I to the grave do summon all." The offerings in the Church, the House of the Good Physician, the spiritual "Inn" on life's journey, may have been, in imitation of the Good Samaritan's care, for the sick and sorely wounded soul, and intended not so much to buy masses for the dead, as to give the living a last opportunity of, in their way, "doing likewise", just as in another they gave their prayers on the grave. This last custom appears to have prevailed more extensively and much more recently in Edeyrnion in Merionethshire, as we are told by the Rev. Elias Owen in his newly published work on the *Old Stone Crosses*, in which he not only records the tradition, but illustrates the practice by the forms of certain head-

stones in Corwen and the neighbouring churchyards. Last of all, the dressing of the grave with flowers told of life in death, and hope beyond the grave, and the beauty of the Paradise of God.—EDD.

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### ON A BRONZE DAGGER FOUND AT BWLCH Y DDAU FAEN, BRECONSHIRE.

A SHEPHERD passing, in June 1883, along the mountain track which leads from Abergwessin, Breconshire, to the valley of the Clarwen and Rhayader, observed something glittering in the peat-bog, which had been recently much washed by heavy rain, on the pass known as Bwlch y Ddau Faen. On examination he found a bronze dagger, of which a drawing is now given, lying on the black peat at some depth below the general level around, the turbary having been excavated from time to time for fuel. The dagger may be compared with the daggers having a mid-rib and inclining to a rapier shape, described in Mr. Evans' work on the *Ancient Bronze Implements in Great Britain*, pp. 243 *et seq.* It is well cast, and is in a good state of preservation. The mid-rib on the reverse side is less prominent. Its length is six inches and one-tenth, and its weight rather more than three oz. Mr. Frank Thomas of Welfield, near Builth, is the present possessor of it.

An opportunity is now afforded of requesting any one who may make a like find to communicate the particulars to the Editors, and thus enable a comparison to be made of every fresh find in the Principality with types already known.

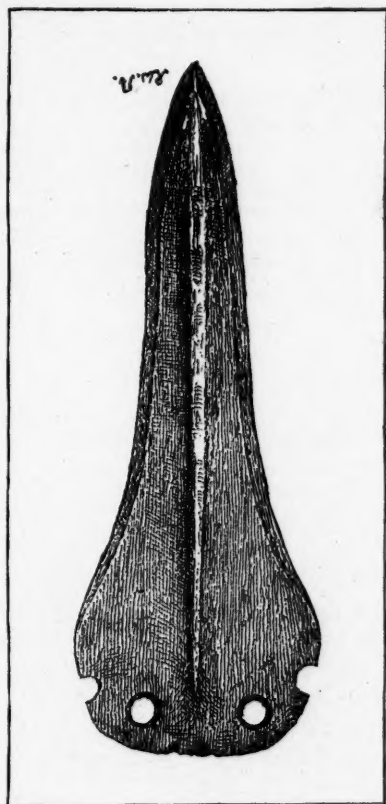
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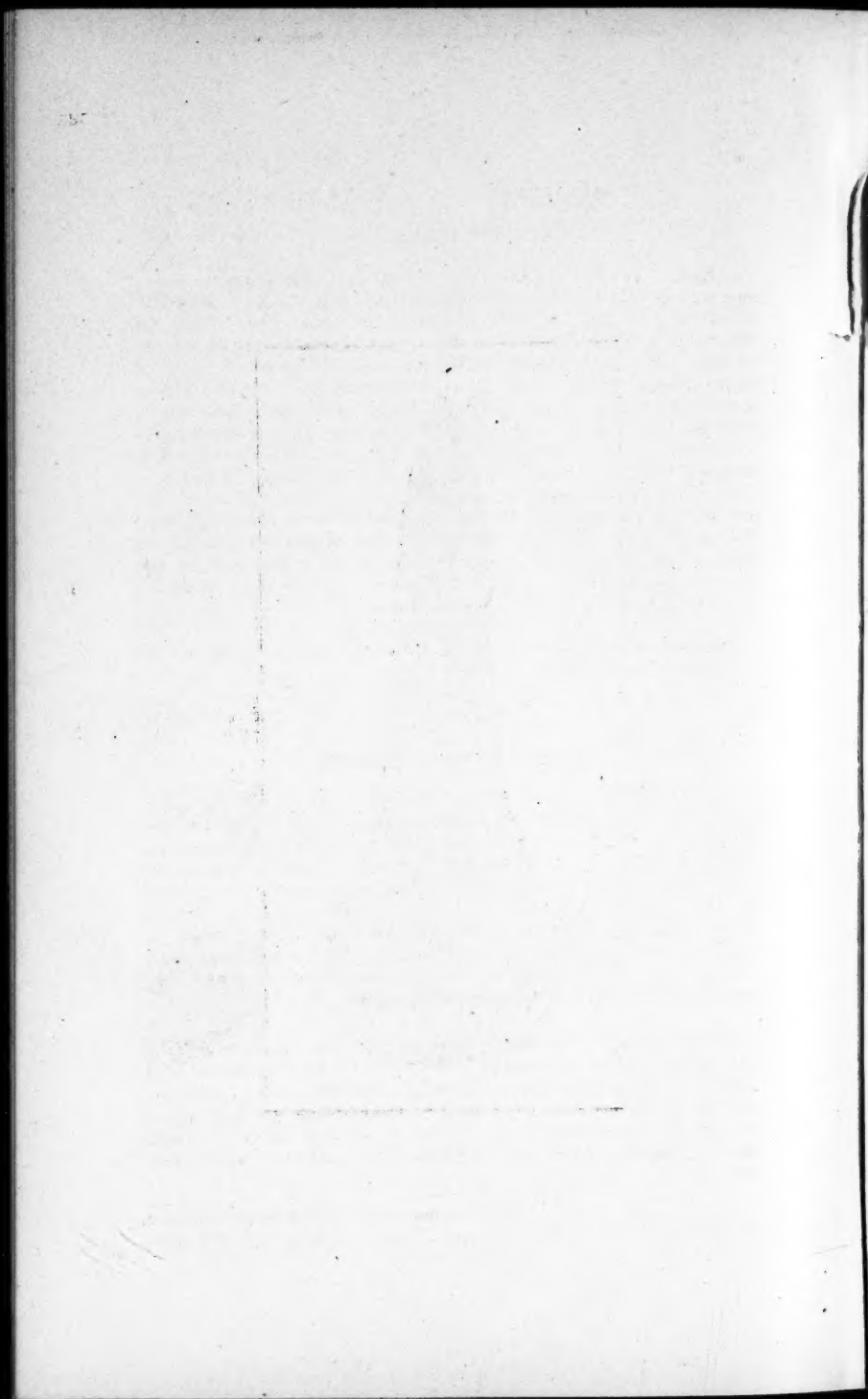
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BRONZE DAGGER. BWLCH-Y-DDAUFARN.

DALLASTYPE.





### Obituary.

THE Society has lost another of its oldest and most valuable members by the death of CHARLES BAKER, Esq., F.S.A., of 11 Sackville Street, and latterly of 7 Westbourne Crescent, Hyde Park, to which he had only lately removed. He managed the large estates of the Dukes of Beaufort in Glamorganshire and other parts of South Wales, to the great satisfaction of those whom he represented. Nor will it be easy to replace him, so well was he acquainted with the details of such an extensive property. To him the Society is indebted for the *Survey of Gower*,—a work of no little value to a county which still wants a historian. At the Bangor Meeting in 1860, the Duke of Beaufort sent for inspection of the members the account of the progress of the first Duke of Beaufort through Wales in 1684, illustrated by sketches of places and houses in Wales. Mr. Baker superintended the printing, in facsimile, of the valuable work, which unfortunately was not sold to the public. He died on the 12th of March, aged sixty-four.

*Erratum.*—In "Obituary" of Mr. Charles Allen, p. 95, line 13, for "first wife" read "wife".

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### Miscellaneous Notices.

THE ANNUAL MEETING AT NEWPORT.—We wish to draw the attention of members to the very attractive programme of the Newport Meeting, to be held on August 24th and following days. Caerleon, Caerphilly, Caerwent, Chepstow, Monmouth, Raglan, Tintern, and Usk, besides many other places of interest, present a list such as we have seldom had put before us; and the welcome co-operation of the Caerleon and Monmouthshire Association must make the gathering doubly pleasant and successful. The sketch-map of the excursions is a new feature in our programmes, and one which commends itself to our cordial acknowledgment.

MONMOUTHSHIRE REPRINTS.—Members will like to know that it is proposed to reprint a series of seven curious and rare tracts relating to this county, and dating from 1607 to 1660. A prospectus is sent herewith; and the series may be had complete, on large paper, for £2 6s., and on small paper for £1 3s., on application to Messrs. Hazell, Watson, and Viney, 5, Kirby Street, Hatton Garden, London, E.C.

We are glad to announce that a new edition of Murray's excellent *Handbook for North Wales* is nearly ready for issue. It will prove

a most useful guide to tourists, and will be not unhelpful to residents, by virtue of its varied and accurate information. We understand that it is also intended to issue a new edition of his *Handbook to the Cathedrals of Wales*.

ECCLESIOLOGICAL NOTES ON SOME OF THE ISLANDS OF SCOTLAND is the title of a series of articles, partly new and partly reprinted, by Mr. T. S. Muir, which Mr. David Douglas of Edinburgh is about to publish in one volume. They are likely to throw much light, not only on Scottish, but also, by comparison, on Celtic ecclesiology, and being illustrated will be all the more attractive and helpful to archæologists.

A MEETING was recently held at Cardiff, at which it was resolved to form a new society, under the title of "The Cambrian Society of South Wales and Monmouthshire", for "the promotion of literature, music, and art, the collection of books and manuscripts relating to Wales, and the promotion of all questions of a national character that may prove of interest and use to the inhabitants of the southern portion of the Principality." These objects appear to us to be nearly identical with those of the London Cymmrodorion; but we can well understand the desire to have the advantage of such a society nearer home, especially when we bear in mind the new intellectual movement inaugurated with the University College, and the vast population lying within its influence. We wish the new Society a useful and prosperous career.

### Reviews.

OLD STONE CROSSES OF THE VALE OF CLWYD AND NEIGHBOURING PARISHES; together with some Account of the Ancient Manners and Customs and Legendary Lore connected with the Parishes. By the Rev. ELIAS OWEN, M.A. Illustrated with Engravings on Copper and Wood. Publishers: Bernard Quaritch, 15, Piccadilly, London, W.; and Woodall, Minshall, and Co., Caxton Press, Oswestry. Part I.

ALTHOUGH not unacquainted with the ecclesiastical antiquities and traditions of the district thus treated of, we have been much struck by the abundance, the variety, and interest of the information here brought together. Mr. Owen has utilised, in a notable degree, the opportunities which his duties as a diocesan inspector have placed within his reach, and has shown how much may be effected by diligence and method in the brief intervals available in a more than usually busy calling. He has evidently gone about, not only with open eyes and ears, but also with an inquisitive tongue, and a ready pencil to note down and illustrate what he has heard and seen.





Fig. 1.



Fig. 2.

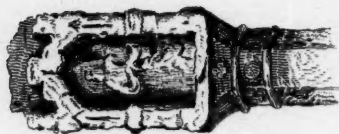


Fig. 3.

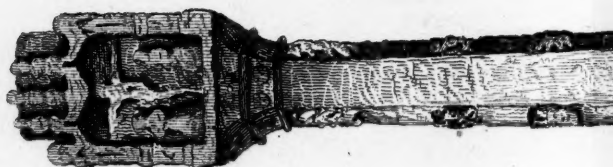


Fig. 4.

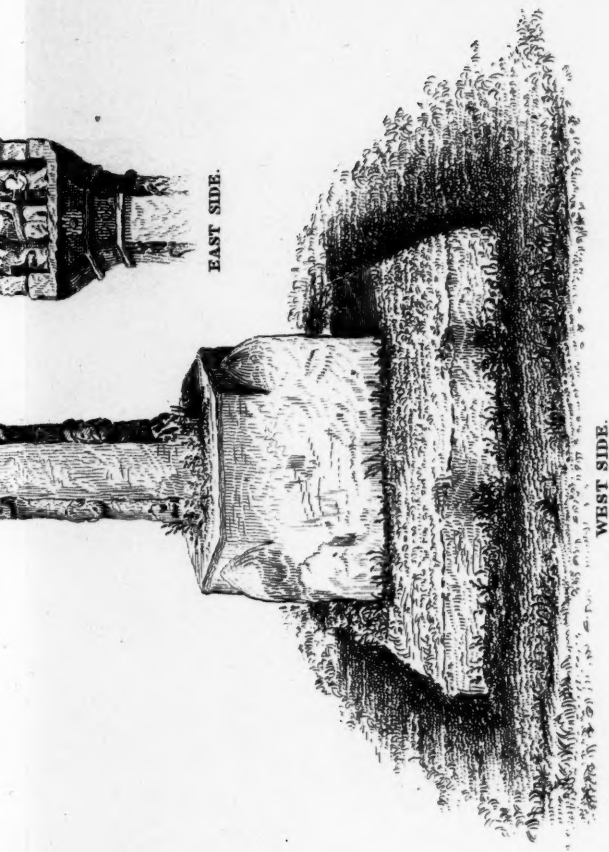
THE ABBEY CROSS, DENBIGH.



NORTH SIDE.



SOUTH SIDE.

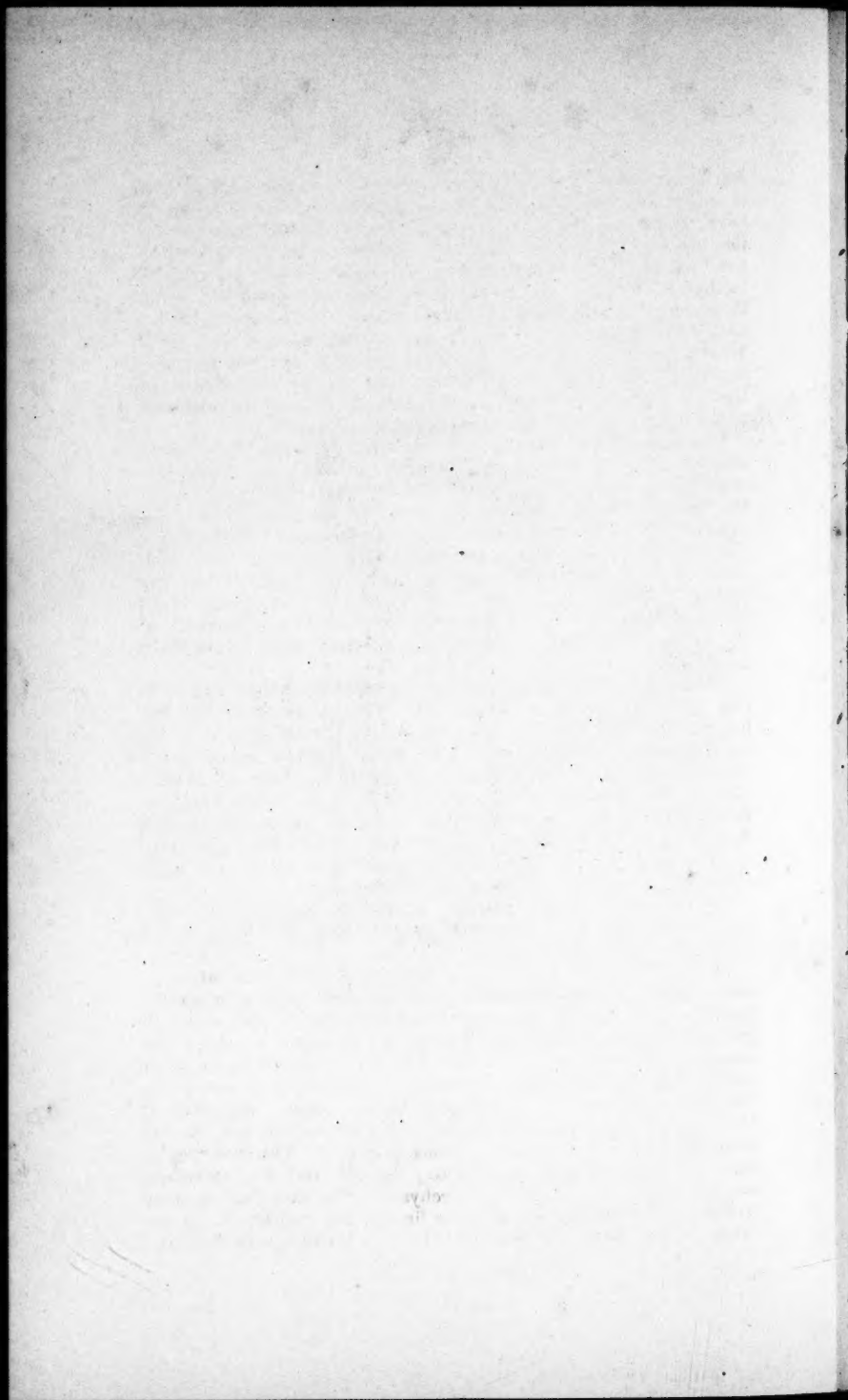


WEST SIDE.

DERWEN.

EAST SIDE.

WOODBALL, MINSHALL & CO. LITHOS. OSWESTRY.



Not content with describing those crosses which may still be seen *in situ* within the precincts of the churches, he has followed up hints, and traced the migrations of others, which had been more or less lost sight of, such as those of Cwm, now in the orchard-wall of the Vicarage; of Denbigh Abbey, at present in the precincts of Dolhyfryd House; and the old High Cross now preserved in the Bowling Green adjoining the Castle walls. Others, again, he has brought to light by following up the hint implied in a name, as at Maes y Groes, near Cilcen. Of these, the most elaborate and interesting are the Abbey cross, Denbigh, and the churchyard cross at Derwen, both of which we reproduce here to show the completeness of the descriptions and the character of the engravings.

The Abbey Cross, Denbigh.—“The stone measures 25 inches in length, 11 inches in width, and 8 inches in thickness. Four decorated niches ornament its sides. The subjects, sculptured in relief, are more or less defaced by the action of the elements or other causes. In one of the broader niches is a carving of the crucifixion (fig. 1), and on each side of the cross are the emblems of the Passion. To the right are the pincers, nails, hammer, anvil, and two scourges; to the left are the ladder and spear, with sponge at the end, and a single nail. This niche is trefoil-headed. The shafts at the angles have disappeared, and the ornamentation at the top is much worn.

“The opposite face is occupied by a figure of the Virgin and Child (fig. 2). The hair of the Virgin falls over the shoulders, and her head is encircled with a crown. In one of the side-niches is the figure of an ecclesiastic (fig. 3) in the act of devotion, robed in alb, chasuble, and maniple. Traces of a series of Y-crosses are observable on the chasuble. The lower portion of the figure has been mutilated. In the remaining niche is a male figure clothed in a flowing robe (fig. 4), the left hand holding a book; the right, three or perhaps four balls. The sleeves of the garment do not come lower than the elbow. This figure probably represents St. John.

“It belongs probably to the early part of the fourteenth century; but it may have been erected when the Abbey was built, at the close of the thirteenth century.”

Derwen Cross, “after many visits, and careful observation in many lights”, is thus presented: “In the west niche is a crucifix with the figures of St. John and the Virgin, one on each side; all greatly defaced, not by time, but by the spoiler. In the south compartment is an angel holding a scale in the left hand, while with his uplifted right hand he grasps a sword which is seen above the head, and from the mouth proceeds a trumpet. A portion of the angel's wing is visible at the top of the left corner, and the feet stand on a somewhat rounded surface (a globe). The scene represents the summoning of the dead to judgment, and it is, therefore, an appropriate symbol for a churchyard. The east face is sadly defaced and worn by time, and the figures are indistinct. In the centre of the niche is a chair, on which is seated a person clothed

in flowing garments. On each side are two figures, an adult and a child; so that the compartment contains figures of five persons. It has been supposed that the group represents the wisdom of Solomon; but it is more probable that it was intended for the Virgin and Child, and possibly the second child stands for the infant forerunner of Christ."

But we have quoted enough to show, with the engraving, the completeness of the description.

The lore that he has accumulated adds great interest to the descriptions, as may be seen by the account of the old High Cross at Denbigh, which leaves the strong impression that our ancestors were careful at least to hallow their undertakings, whether of business, duty, or pleasure, though their less reverent descendants obscured this purpose by much of sensual indulgence. The passing-bell, we are told, is rung at *Efenechtyd* on the evening of the death; elsewhere it is on the evening before the funeral, for the purpose, we take it, of giving notice of the "*Gwylnos*", or watch-service, or vigil, for the dead.

The tradition noticed in connexion with *Maesygroes* (p. 15), of an army crossing over to fight the Saxons in Mold or Chester, seems to us to point to the great "*Allelulatio*" victory at *Maes Garmon*, close by, though Mr. Owen has not alluded to it. The curious knee-stones placed at the head and foot of graves at *Corwen*, which he assigns to the custom of praying for the dead, we were at first inclined to question; but we think he is borne out by the same custom being mentioned elsewhere as occurring at *Llanfechain*, in *Montgomeryshire*; and it is corroborated by the inscription formerly existing on *Bishop Barrow's* tomb, near the west door of the Cathedral: "*O vos transeuntes in Domum Domini, domum orationis, orate pro conservo vestro, ut inveniat misericordiam in Die Domini*"; and by the somewhat contemptuous comment of *Philip Henry* thereupon, that "he appointed to be buried in the church porch because he observed poor people praying". (*Letters and Diary*, p. 290.)

While congratulating Mr. Owen warmly on his very excellent instalment, and expressing an earnest hope that the subsequent Parts may bear comparison with it, we must add a word of commendation on the very creditable manner in which it has been issued from the *Caxton* press at *Oswestry*.

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